Gombeen Shenanigans

Ó-Kieff Gallagher

'Just remember you're Eddie Dunn's Daughter.'
Paternal Grandma Kathryn 'don't call me Cathern', age 98, recalling her father's words to her as a girl.
1102-1160 Giolla na Naomh Ó Duinn, Ollamh, chief poet, Leinster

…[St. Patrick] picked up a shamrock and asked "Is it one leaf or three?"
"It is both one leaf and three," was [the druids] reply...
[gaelicmatters.com]

Bishop Séamus Ó Gallagher of Raphoe said,
'St. Paul gave strict charge to his...disciple Timothy,
to preach incessantly the word of God.
Praedica verbum, insta opportune, importune.' 2 Timothy

[Filidecht and Coimgne by Sean Mac Airt, Ériu,Vol. 18 (1958), pp. 139- 152.
'In the traditional view of the growth of history, coimgne ranks with the early inventions ascribed to the [chiefs] of Munster.
These discoveries are in turn gold and silver, , fessa and forbessa, memorials in Ogam (cuimni i nogmaib), pillar-stones (coirthi) for marking boundaries, and (jointly) coimgne and filidecht. '

from Oidhreacht Chúigí. Donegal duine, Ó Gallchóir, in 1825:

Each Munster chief is a stately Flower,
The weak one's dauntless defending power;
Tis' a land o'er-flowing with honey and beoir,
And shelters and succours The Poor evermore !

On Leinster's plains what voices of revelry,
What fleet-footed steeds ! what Columns of Chivalry !
How musical, mirthful and modest each maiden,
Whose soul is with honor and truthfulness laden !

'Twere easier to reckon the leaves of the lea
Than the beautiful maids and high chieftains that be, In Ulster !—
Grand home of stout steed-mounted warriors,
Thy shields and thy quick swords are Liberty's barriers !

Dear Connacht were praised, tho' hushed in the tomb I lay,
O Land without fault !—thou never look'st gloomily !
For the Children of Song gold and honors flow therein,
And 'tis Connacht's the wheat of our green pleasant Erinn !

THE POETS AND POETRY OF MUNSTER:
A SELECTION OF IRISH SONGS BY THE POETS OF THE LAST CENTURY,
WITH METRICAL TRANSLATIONS, BY ERIONNACH, 1860

"[I]maginative life and cultural knowledge can be regarded as constituting a universe of discourse that is both a symbolic product of consciousness in Ireland and a symbolic process whereby Irish experience is represented and communicated within Irish consciousness and Irish culture. The term coimcne was used a thousand years ago to mean just such a shared universe of cultural discourse.
Its literal meaning is 'mutual wisdom' and it emphasizes both the sharing of cultural knowledge and the central importance of the knowledge shared; such knowledge being necessary for the comprehension of life experience and the proper conduct of social life." Faoi chuan caoin, éirigí, a Mheitheal Fhírinne.
Gearóid Ó Crualaoich, The Book of the Cailleach, University College Cork Press, 2003

“One is no File
who does not synchronise and harmonise
all the coimcne.”
Book of Leinster

Sé do bheatha, a Mhuire,
atá lán de ghrásta, tá an Tiarna leat.
Is beannaithe thú idir na mná agus
is beannaithe toradh do bhroinne, Íosa.
A Naomh-Mhuire, a Mháthair Dé,
guigh orainn na peacaigh,
anois agus ar uair ár mbáis. Áiméin.
διά Χριστόν σαλότητα оуродъ, юродъ 天命 Eóin 3:16 Óir ghráigh Dia an domhan chomh mór...

from JJ Callanan, The Avenger

Momonia of Druids,
green dwelling of song !
Where, where are thy minstrels?
why sleep they so long?
Does no bard live to wake,
as they oft did before,
McCarthy, O'Brien, O'Sullivan Mór ?

TO * * * * *
By J.J. Callanan
1795-1829

Lady the lyre thou bid'st me take,
No more can breathe the minstrel strain ;
The cold and trembling notes I wake,
Fall on the ear like plashing rain ;

For days of suffering and of pain,
And nights that lull'd no care for me,
Have tamed my spirit,—then in vain
Thou bid'st me wake my harp for thee.

But could I sweep my ocean lyre,
As once this feeble hand could sweep,
Or catch once more the thought of fire,
That lit the Mizen's stormy steep,

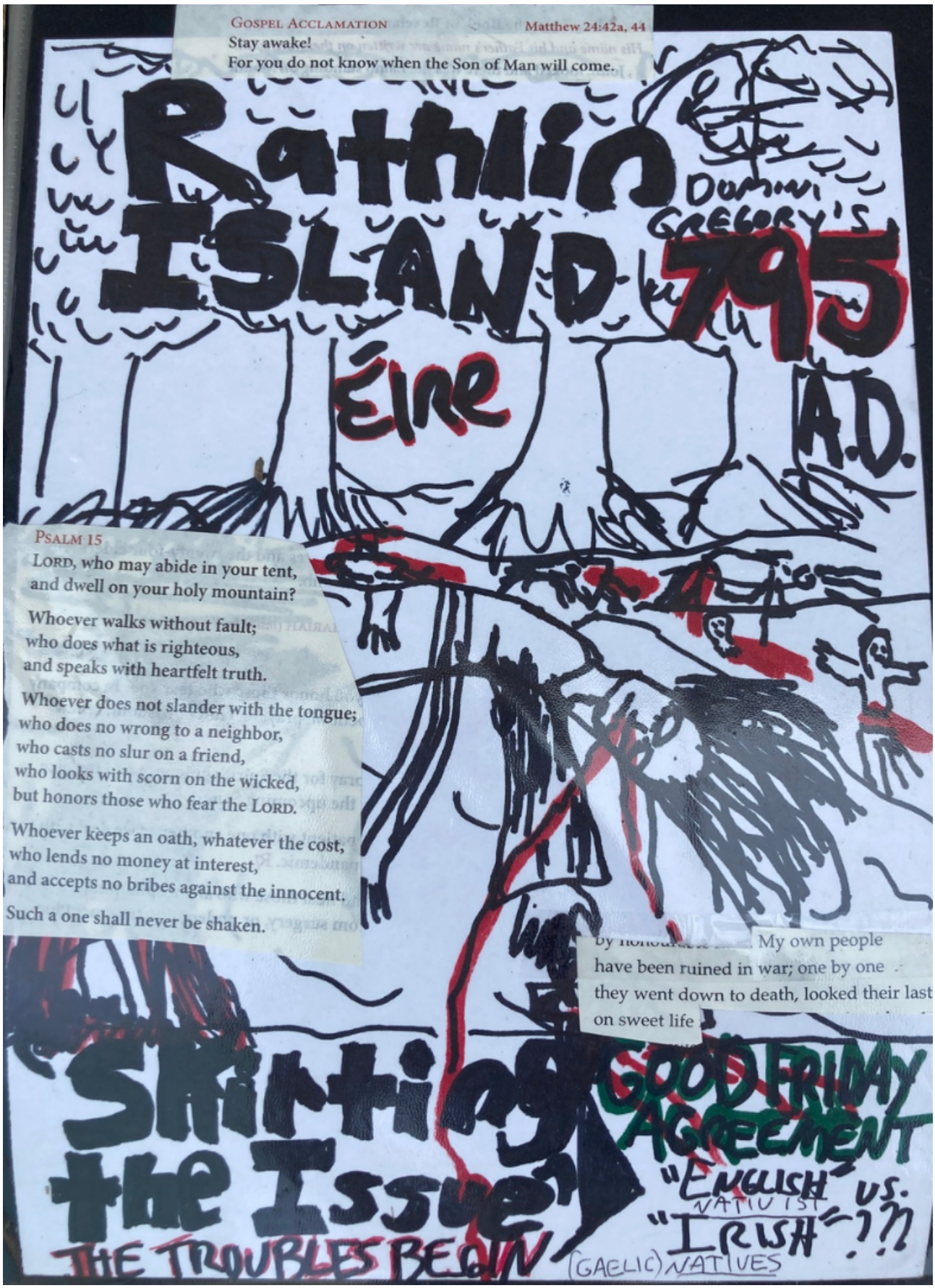
Or bid the fancy cease to sleep,
That once could soar on pinion free,
And dream I was not borne to weep ;
O then I'd wake my harp for thee.

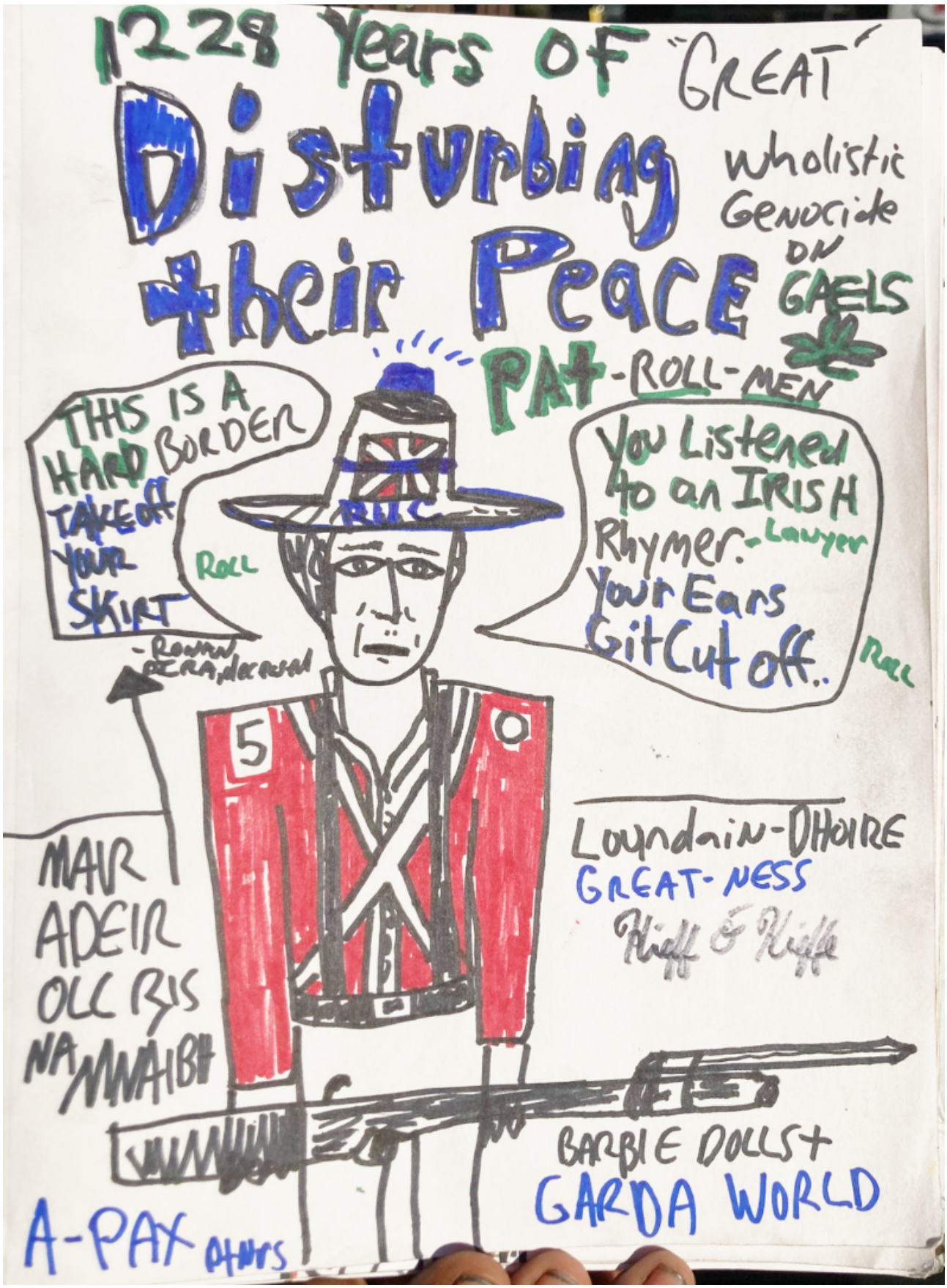
And now 'tis only friendship's call,
That bids my slumbering lyre awake,
It long hath slept in sorrow's hall,
Again that slumber it must seek ;

Not even the light of beauty's cheek,
Or blue eye beaming kind and free,
Can bid its mournful numbers speak ;
Then lady, ask no laoi from me.

Yet if on Desmond's mountain wild,
By glens I love, or ocean cave,
Nature once more should own her child,
And give the strength that once she gave ;

If He who lights my path should save
And what I was I yet may be ;
Then lady, by green Erin's wave,
I'll gladly wake my harp for thee.


Gospel Acclamation
Matthew 24:42a, 44
Stay awake!
For you do not know when the Son of Man will come.
Rathlin
ISLAND
Dominic
Gregory's
795
Éire
A.D.
Psalm 15
Lord, who may abide in your tent,
and dwell on your holy mountain?
Whoever walks without fault;
who does what is righteous,
and speaks with heartfelt truth.
Whoever does not slander with the tongue;
who does no wrong to a neighbor,
who casts no slur on a friend,
who looks with scorn on the wicked,
but honors those who fear the Lord.
Whoever keeps an oath, whatever the cost,
who lends no money at interest,
and accepts no bribes against the innocent.
Such a one shall never be shaken.
My own people
have been ruined in war; one by one
they went down to death, looked their last
on sweet life
Skirting the Issue
THE TROUBLES BEGIN
GOOD FRIDAY
AGREEMENT
"ENGLISH"
NATIVIST
vs.
"IRISH"
(GAELIC) NATIVES


1229 Years OF "GREAT"
Disturbing
their Peace
wholistic
Genocide
ON
GAELS
PAT-ROLL-MEN
THIS IS A HARD BORDER
TAKE off YOUR SKIRT
Roll
You Listened to an IRISH Rhymer.-Lawyer
Your Ears GitCut off..
Roll
RIC
5
0
MAIR ADEIR OLC BIS NA MNAIBH
Loyndain-DHOIRE
GREAT-NESS
Kiff & Kiffe
BARBIE DOLLS+
GARDA WORLD
A-PAX
others

Ó Gaithín Ní Dhuinn
ÉIRINN GO BRÁCH
UP LAOIS!
"LAST, BUT NOT LEAST OF THY WEAPONS AMHIC, WILL BE THE GLITTERING GLAIMH OF Ó DUNN
Hewer-Downer
MULLACH AB Ú!
Remember Ypy're Eddie Dunn's GREAT GRANDSON!
Of the
Fíníní

They who fight with monsters should look to it that they themselves do not become a monster. And if you gaze long into an abyss, the abyss also gazes into you.
Friedrich Nietzsche, Beyond Good and Evil, Aphorism 146

Gordon Gekko: The most valuable commodity I know of is information.
Wall Street (1987), written by Stanley Weiser, Oliver Stone

"...the present is intelligible only as a commentary upon and response to the past in which the past, if necessary and if possible, is corrected and transcended, yet corrected and transcended in a way that leaves the present open to being in turn corrected and transcended by some yet more adequate future point of view." ― Alasdair MacIntyre, After Virtue

"In short, Irish cultural nationalism, whether it was predicated upon religious, linguistic or economic grounds, has proved extremely variegated, displaying an unusual capacity, pace the stereotypes, to change its mind about itself. Whence the old quip: whenever the English thought they'd found the answer, the Irish changed the question." Richard Kearney, Postnationalist Ireland

THE POET'S SUCCESS.
When he succeeds in reaching men's hearts,
all other successes are as nought to the poet's.

All other honors, emoluments, distinctions,
are chips and tinsel compared with the separated and beloved light
which surrounds him in the eyes and hearts of the people.
JB O'REILLY WATCHWORDS

"What the modern world wants more than anything else, what Ireland wants beyond all other modern countries, is a new birth of the heroic spirit." — St. Pádraic H. Pearse, martyr

'Sáidh ar aghaidh go dána.'
'Dá bfeacin se'n la sin bo seásta bfeic m'intin'
Trí chuil túaithe: flaith bréagach, breitheamh gúach, sagart colach.
Draoi do mhnáibh dá mhinleanmhain.
Is aoibhinn dán draoithe is dáimh.
Trí rud a éilíonn ceartas: breithiúnas, tomhais, consias.
Ná glac pioc comhairle gan comhairle ban.

"We can and must respond creatively to the triple crisis and simultaneously overcome dehumanization, economic inequality, and, ecological catastrophe." ― Vandana Shiva

THE TORY.
Patrician, aristocrat, Tory —whatever his age or name,
To the people's rights and liberties, a traitor ever the same.

The natural crowd is a mob to him, their prayer a vulgar rhyme ;
The free man's speech is sedition, and the patriot's deed a crime :

Whatever the race, the law, the land, — whatever the time or throne, —
The Tory is always a traitor to every class but his own.

JB O'REILLY WATCHWORDS

It is said that when Our Saviour was hanging on the Cross a drop of his Sacred blood fell on a robins breast and coloured it red. Since that the robin's breast is red. It is also said that a serpent bit a swallows tail and that it is forked since then.

Collected by Maire Dunne, 1930s duchas.ie

THE DUTY OF MARTYRDOM. The highest duty that ever comes to a man is not to do a deed of prowess or win a material victory, but to endure, suffer and die for truth and freedom.
JB O'REILLY WATCHWORDS

“Culture does not make people. People make culture. If it is true that the full humanity of women is not our culture, then we can and must make it our culture.” Chimamanda Ngozi Adichie

“Women are smarter than men because they listen.” — Phil Donahue

“We are either going to have a future where women lead the way to make peace with the Earth or we are not going to have a human future at all.” — Vandana Shiva

“To gain that which is worth having, it may be necessary to lose everything else.”
Bernadette Devlin McAliskey, The Price of my Soul

"If you don't look at what you did before, you do the same shit all over."
Jimmy McNulty, The Wire, Season 3 Episode 1, Time After Time

“It is very [difficult] for evil to take hold of the unconsenting soul.”
Ursula K. Le Guin, A Wizard of Earthsea

“A head teacher [was] showing me and my child around her school. [She] was perfectly polite until I told her we were Travellers. She then launched into a rude and extremely judgmental lecture on personal hygiene and time keeping. I took my child to a different school.” — The Traveller Movement, The last acceptable form of racism?

Ní bhrisfidh siad mé mar tá an fonn saoirse agus saoirse mhuintir na hEireann i mo chroí. Tiocfaidh lá éigin nuair a bheidh an fonn saoirse seo le taispeáint ag daoine go léir na hEireann ansin tchífidh muid eirí na gealaí. Bobby Sands, 5 Bealtaine 1981

“...my point is that the only authentic identity for the African is the tribe...I am Nigerian because a white man created Nigeria and gave me that identity. I am black because the white man constructed black to be as different as possible from his white. But I was Igbo before the white man came.” Chimamanda Ngozi Adichie Half of a Yellow Sun

Nakia Zavalla, Cultural Director at Santa Ynez Band of Chumash First Nation …"[W]hen the children don't know their culture, that's when they get lost. Even adults get lost and get involved with things that are destructive to themselves and their bodies or to other people…"

“In a society where there is no longer a shared conception of the community’s good as specified by the good for [people], there can no longer either be any very substantial concept of what it is to contribute more or less to the achievement of that good. Hence notions of desert and of honor become detached from the context in which they were originally at home. Honor becomes nothing more than a badge of aristocratic status, and status itself, tied as it is now so securely to property, has very little to do with desert.” ― Alasdair MacIntyre, After Virtue

“In nature's economy the currency is not money, it is life.” ― Vandana Shiva

Above all else, the mentat must be a generalist, not a specialist. It is wise to have decisions of great moment monitored by generalists. Experts and specialists lead you quickly into chaos. They are a

source of useless nit-picking, the ferocious quibble over a comma. The mentat-generalist, on the other hand, should bring to decision-making a healthy common sense. [They] must not cut [themselves] off from the broad sweep of what is happening in this universe. [They] must remain capable of saying: "There's no real mystery about this at the moment. This is what we want now. It may prove wrong later, but we'll correct that when we come to it." The mentat-generalist must understand that anything which we can identify as our universe is merely part of larger phenomena. But the expert looks backward; he looks into the narrow standards of his own specialty. The generalist looks outward; he looks for living principles, knowing full well that such principles change, that they develop. It is to the characteristics of change itself that the mentatgeneralist must look. There can be no permanent catalogue of such change, no handbook or manual. You must look at it with as few preconceptions as possible, asking yourself: "Now what is this thing doing?" — The Mentat Handbook, Dune, Frank Herbert

:...Patrick (mid-teens) "…they always do the low blow of calling you a [k-word] they know it gets under your skin and then they just mock you by trying to copy how we talk; it's so annoying…" …

Joyce, S. (2018) 'Mincéirs Siúladh: an ethnographic study of young Travellers' experiences of racism in anIrish city', available: https://hdl.handle.net/10344/7535

They say they seek security and quiet, conditions they call peace. Even as they speak, they create seeds of turmoil and violence." ― Frank Herbert, Chapterhouse: Dune

Vandana Shiva, Yes! magazine, Dec 31, 2002 Instead of leaving seeds in the hands of the peasants who co-evolve them in partnership with nature, seeds become a monopoly in the hands of five or six global corporations. Instead of water belonging to millions of local communities, water too is to be controlled by five or six global water giants. These are recipes that use economic systems to appropriate for the few the base of survival of the majority. The 80 percent who are dispossessed of the wealth of nature move into economic insecurity, because their livelihood as peasants, as fishermen, as farmers, as tribals, as forest dwellers, all depend on having the fisheries, the land, the forest, to make a living. When those rights are taken away, they become economic refugees—they become disposable people. This economic model rested on the assumption that the favored 20 percent would gain security as a result of these policies. But recent events on Wall Street show us that this model creates economic insecurity both for the 80 percent who rely on natural wealth and for the 20 percent who rely on virtual wealth, because virtual money is a construct, and that construct can disappear as easily as it is created. Either way, economic insecurity is the legacy of a finance-driven, capital-driven, corporate-driven economic model that is destroying our natural capital and the resilience of local economies.

The incentives on Wall Street were all wrong; they're still all wrong."
Michael Lewis, The Big Short: Inside the Doomsday Machine

"Many and sharp the num'rous ills Inwoven with our frame! More pointed still we make ourselves, Regret, remorse, and shame! And man, whose heav'n-erected face The smiles of love adorn, - Man's inhumanity to man Makes countless thousands mourn! —Robert Burns, Man Was Made To Mourn: A Dirge, 1784

The Ballad of Jonathan Sugarman

Here's a little tale about Sugarman
Taking on the banksters doing everything he can
Sugarman thought he'd reached the promised land

Where the left hand doesn't need to see the right hand

Sugarman was a whiz in risk management
Kept on eye on the bank's liquid Euros that meant
Liquidity breach a problem at 1%
Sugarman saw it at 20 and then he went oh no!
Sugarman went and told his CEO
Hand-delivered a letter to the Central Bank, Don't you know
Central bank said nothing, and did nothing too
It's the same damn thing they do for me and you

Sugarman hired a third party to check the numbers
It was 40 not 20 those corrupt bumblers uh oh
CEO said, "pay no mind, they must have it wrong
Ain't no reason to blow your whistle, son Nuh uh"
We're only talking 4 to 5 billion In reality that's the lives of our children uh huh

Central bank did it's routine audit, came next
Sugarman heard crickets, and he got more vexed
[Occupied] Ireland shut up him and other whistleblowers
Ruined the lives of all the smart knowers
Sugarman resigned with his dignity then
he's an upstanding man, great meas to you my friend

Sugarman stood his ground, his whistle sings true
a 64 Billion bailout by the many to the few
And now today things are much the same
The Irish people's lives are just a game
It's a story that goes back to Hollow Sword Blade Company scum
Elizabeth One's adventure capitalists made a killing of our home

Lending at interest is surely a sin
Gaimbín it's called in Ireland
As the nice people say put the past behind you
same place Henry Sidney said to kill all the rhymers
Sugarman I salute you with the Voice of Amergin
Let's all make sure it doesn't ever happen again

Celtic Tiger ᚲᚃᛁᚳᛖᛏᛁᚷᛖᚱ
Damien Dempsey
Greedy, greedy, greedy, greedy, greedy
So greedy, greedy, greedy, greedy, greedy

Now they saw the Celtic Tiger in my home town
Brings jewels and crowns, picks you up off the ground

But the Celtic Tiger does two things
It brings you good luck or it eats you up for its supper

It's the tale of the two cities on the shamrock shore
Please Sir can I have some more
Cos if you are poor you'll be eaten for sure

And that's how I know the poor
have more taste than the rich
And that's how I know the poor
have more taste than the rich
Hear the Celtic Tiger roar - I want more

Aislinge Meic Conglinne,Kuno Meyer Translation

The three hags have attacked thee, even scarcity and death and famine, with sharp beaks of hunger. An [evil eye] has regarded thee. A plague of heavy disease has visited thee. …

The thirst and voracity which I feel in consuming my food, so that what I eat gives neither satiety nor substance ; inhospitality and pleonexia, refusal and uncharitableness regarding what is my own, so that I am a burden to myself, and dear to none.

Hunger, with its four-and-twenty subdivisions in addition thereto, sadness, pleonexia, anxiety...

"First and foremost, let the Almighty Father be thanked for this sight. I suffered a long harrowing by Grendel. But the Heavenly Shepherd can work His wonders always and everywhere.

Not long since, it seemed I would never be granted the slightest solace or relief
from any of my burdens...
Seamus Heaney, Beowulf

"Do you know what the Oral History says?" Siona asked. "If you want immortality, then deny form. Whatever has form has mortality. Beyond form is the formless, the immortal." — Frank Herbert, God Emperor of Dune

إسحاق النينوي Isaac of Nineveh, St. Isaac the Syrian, Abba Isaac, Isaac Syrus, Isaac of Qatar CE 613ish – CE 700ish Someone who has actually tasted truth is not contentious for truth. Someone who is considered among people to be zealous for truth has not yet learnt what truth is really like: once they have truly learned it, they will cease from zealousness on its behalf. The gift of God and of knowledge of him is not a cause for turmoil or clamour; rather this gift is entirely filled with a peace in which the Spirit, love and humility reside. The following is a sign of the coming of the Spirit: the person whom the Spirit has overshadowed is made perfect in these very virtues. God is reality. The person whose mind has become aware of God does not even possess a tongue with which to speak, but God resides in his heart in great serenity. They experience no stirring of zeal or argumentativeness, nor are they stirred by anger. They cannot even be aroused concerning the faith.

Many things we do naturally become difficult only when we try to make them intellectual subjects. It is possible to know so much about a subject that you become ignorant. — Mentat Text Two (decto), Dune, Frank Herbert

Martin Heidegger, in The Question Concerning Technology explains how the technology we uses changes our consciousness. The word he uses is Gestell. In order to rescue Heidegger's thought from the historical reality of his Nazi Sympathies, to begin our discussion of Comparative Colonialogy, let us consider the Gestell of the overall technological bombardment of our inherited English technocracy to be called Sachsenhausen. The frame or house our minds are formed into with the technae of the polis is Sachsen or Saxon in its shape. Thereby we call this overall effect on our intellect Sachsenhausen.

This book is an attempt to provide resources to help the Gaelic reader remove Sachsenhausen or

Sasanach Dúchas (sp) in Gaelic.

She could be killed but she could not be defeated. — Heretics of Dune, Frank Herbert

… myth not math is mother tongue. —John Moriarty, Nostos

Tá dúchas a shean ag fás leis.

The lesser shaman heals individuals. The great shaman heals [their] people as a whole. [They] heal them in their founding and constituting charter myths. [They] heal them in their founding and constituting intuitions, orientations and practices. —John Moriarty, What the Curlew Said

...Milroy and Milroy (1985) termed this linguistic discrimination as a ‘standard language ideology’, it is a “homogeneous spoken language which is imposed from above, and which takes as its model the written language. The most salient feature is the goal of suppression of variation of all kinds” (cited in Lippi-Green 1994, 166-167)....
...Thomas (early teens) stated:
“Yeah, like one day I was playing a match, I play Gaelic football,

anyway every time I got the ball I could hear people shouting ‘[k-word]’ even people that were cheering our team were doing it like ‘come on [k-word] they were saying…
Joyce, S. (2018) ‘Mincéirs Siúladh: an ethnographic study of young Travellers’ experiences of racism in anIrish city’, available: https://hdl.handle.net/10344/7535

Confederate Flag Controversy Reaches [Occupied] Ireland's Gaelic Athletic Association Sports Illustrated Stanley Kay 17 Lúnasa 2017 The ongoing controversy over Confederate emblems in wake of a deadly white nationalist rally in Virginia isn't confined to the United States. In [Occupied] Ireland, the Cork County Board has called for supporters of the local Gaelic Athletic Association teams to stop flying the Confederate flag at games, according to the Irish Examiner...
https://www.si.com/more-sports/2017/08/17/confederate-flag-controversy-ireland-gaa-corksupporters

[Orange Field, Scots Saltire, plantation stars]
No, You Need a History Lesson: The Confederate Flag Is a Symbol of Hate
Benjamin O'Keefe 22 Meitheamh 2016 Huffington Post

Saint Patrick's Saltire or Saint Patrick's Cross is a red saltire (X-shaped cross) on a white field. In heraldic language, it may be blazoned "argent, a saltire gules". The Saint Patrick's Flag (Bratach Naomh Pádraig) is a flag composed of Saint Patrick's Saltire. The origin of the saltire is disputed. Its association with Saint Patrick dates from the 1780s, when the Anglo-Irish Order of Saint Patrick adopted it as an emblem.[1] This was a British chivalric order established in 1783 by George III. …
…The most widespread use of St Patrick's Saltire today is in the Flag of the United Kingdom. With the 1800 Act of Union that merged the kingdoms of Great Britain and Ireland, the red saltire was incorporated into the Flag of the United Kingdom as representing Ireland…
…is one of two flags authorised to be flown on church grounds by the Church of Ireland…
…It is one of the flags approved by the Orange Institution for display during Orange walks….

It was the basis of the police badge of the new Police Service of Northern Ireland.[33]

In 2023, the British Army's 204 (North Irish) Field Hospital and 253 (North Irish) Medical Regiments merged to create 210 (North Irish) Multi-Role Medical Regiment. This amalgamated regiment uses St. Patrick's saltire in the background of the regimental insignia. This is overlaid by

symbols of the Caduceus and Irish shamrock. …

..The arms of Trinity College Dublin show two flags, a red cross on white and a red saltire on white, which Hayes-McCoy and Galloway interpret as representing England and Ireland respectively. [44]...
…The arms of Cork city show red-saltire flags on the two towers, though not on versions prior to 1800…

.. The arms of Belfast shows a ship flying two flags with a red saltire on white…
…There are red saltires in the arms of the Queen's University in Ireland (est. 1850, arms granted 1851, dissolved 1879), its successor, Queen's University Belfast (est. 1908, arms granted 1910),[53] and the Royal College of Surgeons in Ireland….The Saint Patrick's Saltire was on the flag proposed in 1914 of the County Down unit of Irish Volunteers.[72] A writer in The Irish Volunteer complained that The O'Rahilly should have known the saltire was "faked for Union Jack purposes"...In 1932–33 a variation of the flag with a St Patrick's blue background was adopted as the badge and flag of the short-lived Blueshirt fascist movement.[74] This militant group incorporated right-wing, conservative and some former-unionist elements in opposition to the then left-wing republican Fianna Fáil party.[74]...

…A flag combining St Andrew's Saltire, St Patrick's Saltire, and the Red Hand of Ulster has been used by Ulster separatists, who wish to see Northern Ireland leave the United Kingdom and become an independent state..also sometimes used in UDA…

…The flag of Jersey is composed of a red saltire on a white field. In the upper quadrant the badge of Jersey surmounted by a yellow "Plantagenet crown". …

The flag of Florida consists of a red saltire on a white background, with the state seal superimposed on the center.

…Some historians interpret the addition of a red saltire as a commemoration of Florida's contributions to the Confederacy by Governor Francis P. Fleming, who served in the 2nd Florida Regiment, Confederate army.[10] The addition was made during a period promoting the "Lost Cause" of the antebellum South, around the time of the flag's change.[11][12] According to historian John M. Coski, the Florida legislature adopted its new flag near the time when it disenfranchised African Americans and passed new Jim Crow laws and segregation.[13] Other former Confederate slave states, such as Mississippi and Alabama, also adopted new state flags around the same time that they instituted segregation laws.
Wikipedias

Alabama's current flag was adopted in 1895. The legislation introduced by Representative John W. A. Sanford Jr. stipulates: "The flag of the state of Alabama shall be a crimson cross of St. Andrew on a field of white.

Sanford's Father
After serving in the Creek War of 1836 as a major general,[2] Sanford was elected to the Georgia Senate in 1837; however, he resigned before that session of the state Senate began. From 1841 to 1843, Sanford was the Secretary of State of Georgia. He also was a member of the state convention of 1850. Sanford served as secession commissioner from Georgia to the State of Texas in 1861. Sanford died in Milledgeville on September 12, 1870, and was buried in Memory Hill Cemetery in Milledgeville.

His Sanford Emigrating Company was contracted to remove Creek Native Americans.[3] He advocated for Americans to own slaves and denounced any laws protecting fugitive slaves as unconstitutional. Sanford testified he owned about 56 slaves.

DUHALLOW CAVALRY, FORMED MARCH 23RD, 1822.
(Counterpart of the original Form to which Members signed their Names.) We, the undersigned gentlemen, residing in or near the Barony of Duhallow, propose and agree to form a cavalry association for the purpose of preserving the peace of the country, and more particularly putting the Insurrection Act in force. DUHALLOW CALVARY, COUNTY CORK.

At a meeting held at Ballyclogh, March 23rd, 1822, W. W. Becher, Esq., in the chair, Resolved—That we form ourselves into a cavalry corps, for the purpose of preserving the peace, and more particularly putting the Insurrection Act in force.

Resolved—That William W. Becher, Esq., M.P., be appointed captain commandant of this corps, and that John Longfield and John Deane Freeman, Esqrs., be appointed lieutenants (John Longfield, Esq., first lieutenant, and John D. Freeman, Esq., second lieutenant).

Resolved—That W. W, Becher, Esq., be requested to apply to Government for arms and accoutrements for this corps.
Resolved—That each member receiving arms give an accountable receipt for them to the captain.
Resolved—That Stephen H. Atkins, Esq., be requested to accept the office of sergeant, to which he consents.

Resolved—That this corps do meet at Ballyclough, on Thursday next, and every succeeding Thursday, at twelve of the clock. W. W. Becher, Chairman. S. H. Atkins, Secy...Resolved—That no member be admitted hereafter but by ballot, one black ball in seven to exclude...

Cork Historical and Archaeological Journal, screenshot, year of publish lost.

Jarmbi Githabul “In order to have sustainable community you have to make sure the people are sustainable. This means healing trauma.”

My maternal great great great great grandparents John and Brigid (Hassett) Dunn migrated to Ballyviniter, Mallow from the adjacent parish of Ballyclough [Cloch Chlíodhna] after 9 October 1814 and before 6 January 1821. [Source: Cousin] 'Finnow, or "bright ab," is near Ballyclough' Eógan Ó Duinn and Bríd Ní aiseadha Uí Dhuinn
Ballyclough Microfilm 05009/05 my ggg grandma was baptized On 27 May 1810
“Mary [Dunn was baptized] for John Dunn and Bridgid Hassett [with sponsors] [Tom] Ryan and Cat [Catherine] Dunn”

An Blas.
Bruce Springsteen may have been Born In The USA - but his [Dúchas is] in Ireland. Independent.ie 27 Bealtaine 2016

Researchers have uncovered The Boss's great-great-great-grandfather was from Co Kildare. And Christy [Ó] Gerrity, from Rathangan, was also known as a hell-raiser and outspoken protester in his glory days. He was arrested and imprisoned in 1823 under the Insurrection Act - which targeted those protesting the social injustice of excessive tithes, rent payments and related evictions....'

The Hidden Treasure
Long ago the people of Ireland were supposed to hide gold and silver in the earth.
The story is told of a great treasure which was hidden in the Nunnery near my home in Raheenleigh, Cullohill.

Many years ago a man dreamt three nights about it. On the fourth night he and two companions went to dig for it.
They were digging away until there appeared an angry bull.
The men fled for their lives and ever since no one has gone to dig for the treasure.
One of the men was unable to run with his life.

A Protestant was among the diggers and he said he should go back to save his companion.
Lights were often seen there afterwards.
Told by: Mr. James Delahunty (39 yrs), Raheenleigh, Cullohill, Rathdowney, Laoghis (Laois).
Duchas.ie

A feigned amnesia around the uncomfortable aspects of our shared history will not help us to forge a better future together. Michael D Higgins, president of Potato Republic
“Bureaucracy destroys initiative. There is little that bureaucrats hate more than innovation, especially innovation that produces better results than the old routines. Improvements always make those at the top of the heap look inept. Who enjoys appearing inept?”
Frank Herbert, Heretics of Dune

“How can I be aware
Of where we are
When all our history
Doesn’t seem to be
Taught to children righteously?”

We celebrate Columbus Day
When he found [that] land
He was looking for slaves
Sailed the sea by an evil wind
To kill the Arawak [First Nation]

Now what kind of problem solvers
Are we going to be
Without some truth in history?

Bobby Sullivan, Big Book, 7 League Boots

“The ancestral Irish cosmology—like all cosmologies— comprises the cultural knowledge, in head,

heart and hand (action and artifact), that comprehends and represents in a broad, general way, how the world and human existence have appeared meaningful to its adherents—the bearers and transmitters of Irish tradition—in narrative and in ritual."
Gearóid Ó Crualaoich, The Book of the Cailleach, University College Cork Press, 2003.

"Without change something sleeps inside us, and seldom awakens. The sleeper must awaken." ― Frank Herbert, Dune

"Living was struggling to do something impossible – to succeed, or die, knowing you had tried!" – Anne McCaffrey, Dragonflight

"People always want something more than immediate joy or that deeper sense called happiness. This is one of the secrets by which we shape the fulfillment of our designs. The something more assumes amplified power with people who cannot give it a name or who (most often the case) do not even suspect its existence. Most people only react unconsciously to such hidden forces. Thus, we have only to call a calculated something more into existence, define it and give it shape, then people will follow." ― Frank Herbert, Heretics of Dune

إسحاق النينوي Isaac of Nineveh, St. Isaac the Syrian, Abba Isaac, Isaac Syrus, Isaac of Qatar CE 613ish – CE 700ish
Against Zeal
A zealous person never achieves peace of mind. And he who is deprived of peace is deprived of joy. If, as is said, peace of mind is perfect health, and zeal is opposed to peace, then a person stirred by zeal is ill with a grievous sickness. While you presume to stir up your zeal against the sickness of others, you will have banished health from your own soul. You should rather concern yourself with your own healing. But if you wish to heal those that are sick, know that the sick have greater need of loving care than of rebukes. Zeal is not reckoned among humankind as a form of wisdom; rather it is one of the sicknesses of the soul, arising from narrow-mindedness and deep ignorance. The beginning of divine wisdom is the serenity acquired from generosity of soul and forbearance with human infirmities. For he says, 'You who are strong should bear the infirmities of the weak,' (Rom. 15:1) and 'Put right the transgressor with a humble spirit.' (Gal. 6:1) The Apostle numbers peace and longsuffering among the fruits of the Holy Spirit.

History, Stephen said, is a nightmare from which I am trying to awake. ― James Joyce, Ulysses

"If you focus your awareness only upon your own rightness, then you invite the forces of opposition to overwhelm you." ― Frank Herbert, Children of Dune

And if there ever is gonna be healing
There has to be remembering
And then grieving

So that there then can be forgiving
There has to be knowledge and understanding
Shuhada Sadaqa Sinéad O'Connor

the harp being struck and the clear song of a skilled poet telling with mastery of man's beginnings,
how the Almighty had made the earth a gleaming plain girdled with waters;
in His splendour He set the sun and the moon
to be earth's lamplight, lanterns for men,
and filled the broad lap of the world

with branches and leaves; and quickened life
in every other thing that moved.
Seamus Heaney, Beowulf

Uproot your questions from their ground and the dangling roots will be seen. More questions! — Mentat Zensufi, Dune, Frank Herbert

Shuhada' Sadaqat/Sinead O'Connor
"We (Irish) lost our history, and are still hurting.
See we're like a child that's been battered
Has to drive itself out of it's head because it's frightened
Still feels all the painful feelings
But they lose contact with the memory

This leads to massive self destruction, alcoholism, and drug addiction.
That's what's wrong with us.
We're suffering from post-traumatic stress disorder.

Colonel Sir Archibald Douglas McInnes Shaw, DSO (15 March 1895 – 10 June 1957)
Col. A.D. McInnes Shaw [also Grand Master of the Orange Order]
Scottish soldier, businessman and Unionist Party politician. He served in both World Wars, and sat in the House of Commons from 1924 to 1929... He worked with an iron foundry business in Glasgow becoming its chairman, and was elected to Glasgow City Council in 1921. Shaw was the son of Sir Archibald McInnes Shaw, the Lord Provost of Glasgow from 1908 to 1911 ... wikipedia and The Orange Order in Scotland since 1860: A Social Analysis

My name is Sinéad O'Connor....I deserve to be treated with respect. I deserve not to be treated like dirt. I deserve to be listened to. I am a member of the human [family]. I deserve not to be hurt Shuhada Sadaqa, THE IRISH TIMES Thursday, June 10, 1993.

Aoghán Ó Rathaille 1670-1726
Atá mo chóraid gan fuithin
's mo chuingir gan féar, gan fás,
Atá anshógh ar mo mhuirear,
Is a n-uillinn gan éadach slán;
Atá an tóir ar mo mhullach,
Go minic o Thighearna an stáit,
Atá mo bhróga-sa briste,
Is gan pinginn dá bhfiacha im láimh.

My cattle are shelterless,
My team, unfed, thrive ill,
In misery my people dwell,
Their elbows through their clothes,
A price is on my head
At the landlord's will;
My shoes are tattered,
And no wherewithal to make them good

By your belief in singularities, in granular absolutes, you deny movement, even the movement of evolution! While you cause a granular universe to persist in your awareness, you are blind to movement. When things change, your absolute universe vanishes, no longer accesible for your self

limiting perceptions. The universe has moved beyond you. — First Draft, Atreides Manifesto, Bene Gesserit Archives, Dune, Frank Herbert

THE WOUNDS OF THE LAND OF FODLA
Aoghán Ó Rathaille
Wicked, alien boars it was that forced us under great oppression ;
I beseech the only Son of God to grant relief to the-Gaels.

"Look not with a Medusa-mindset. Under Ireland's fields is Fódhla."
John Moriarty

“All power tends to coopt, and absolute power coopts absolutely.”
Alasdair MacIntyre, After Virtue: A Study in Moral Theory

“If it is true that we cannot possess knowledge of what is good in any absolute sense, it is equally true that we have an ethical duty to decide between what is better and what is worse.”
Richard Kearney

Self-proclaimed western chauvinists, the Proud Boys were founded by disgraced VICE Magazine co-founder Gavin McInnes -The Coast, Halifax Chris Parsons, July 4 2017

“Politics: the art of appearing candid and completely open while concealing as much as possible.”
― Frank Herbert, Chapterhouse: Dune

THE MEAN SOUL'S GAIN. The mean of soul are sure their faults to gloss, And find a secret gain in others' loss. JB O'REILLY Watchwords

Trí chuil túaithe: flaith bréagach, breitheamh gúach, sagart colach.
Three tribal vetos, full stop!: false chief, untruthful judge, impious priest.

“What this brings out is that modern politics cannot be a matter of genuine moral consensus. And it is not. Modern politics is civil war carried on by other means,” ― Alasdair MacIntyre

from Tír Do Doirteach (A Land Poured Out Beneath the Feet ofMiscreants)
by Aoghán Ó Rathaille, 1670-1726
Tír gan eaglais chneasta ná clérigh!
Tír le mioscais, noch d’itheadar faolchoin!
Tír do cuireadh go tubaisteach, traochta
Fá smacht namhad is amhas is méirleach!
A land without a meek church or clergy!
A land which wolves have spitefully devoured!
A land placed in misfortune and subjection
Beneath the tyranny of enemies, and mercenaries and robbers!

“Power is in tearing human minds to pieces and putting them together again in new shapes of your own choosing.” ― George Orwell, 1984

Lúcás 10:36 Cé acu den triúr sin, do bharúil, ba chomharsa don té a tharla i líon na robálaithe?” 37 Dúirt sé: “An té a rinne an trócaire air.” Dúirt Íosa leis: “Imigh leat, agus déan féin mar an gcéanna.”

“The abuse of the Earth is the ecological crisis.” ― Vandana Shiva

“Almost 140,000 children in Ireland are living in consistent poverty and one-parent families are twice as likely to be living in poverty as the rest of the population, latest figures show. Some 8 per cent of the population is in consistent poverty, with the highest rate among unemployed people at 22.6 per cent, according to the Central Statistics Office’s Survey on Income and Living Conditions for 2014.... ...Director of Social Justice Ireland, Dr Sean Healy, said the figures provided 'conclusive evidence that, despite what we are being told, government policy has failed to protect our society’s most vulnerable, or to significantly ease their difficult circumstances'.” Ní mar a shíltear a bhítear.

"Use and benefit." Now, if one were to look back at the Earth from the moon, and we have seen pictures taken of the Earth this gorgeous blue jewel hanging down, like, and to say that's just for use and benefit in the same way that a toilet bowl is for use and benefit, that phrase "use and benefit"... ― John Moriarty, Seeking to walk beautifully on the Earth

"But always – do not forget this, Winston – always there will be the intoxication of power, constantly increasing and constantly growing subtler. Always, at every moment, there will be the thrill of victory, the sensation of trampling on an enemy who is helpless. If you want a picture of the future, imagine a boot stamping on a human face – for ever." (3.3.34, O’Brien) ― George Orwell, 1984

'Proud Boys' back in Canada military after crashing indigenous ceremony 31 August 2017 BBC.com

By your belief in singularities, in granular absolutes, you deny movement, even the movement of evolution! While you cause a granular universe to persist in your awareness, you are blind to movement. When things change, your absolute universe vanishes, no longer accesible for your self limiting perceptions. The universe has moved beyond you. ― First Draft, Atreides Manifesto, Bene Gesserit Archives, Dune, Frank Herbert

“Whenever we engage in consumption or production patterns which take more than we need, we are engaging in violence.” ― Vandana Shiva

THE LAND ACCURSED. Wherever a principle dies — Nay, principles never die ! But wherever a ruler lies, And a people share the lie , Where right is crushed by force, And manhood is stricken dead —There dwelleth the ancient curse, And the blood on the earth is red JB O'REILLY WATCHWORDS Ní féidir an dubh a chur ina gheal ach seal.

[Orange Field, Scots Saltire, plantation stars]
No, You Need a History Lesson: The Confederate Flag Is a Symbol of Hate
Benjamin O'Keefe 22 Meitheamh 2016 Huffington Post

Eoin Butler Irish Times: Andrew Jackson Jackson’s parents, Andrew Jackson and Elizabeth Hutchinson Jackson, were poor Protestant farmers who emigrated from Boneybefore, Co Antrim [Orangeman.]

'Trump Runs Florida.'

Trump said: "Proud Boys, stand back and stand by."

Gordon Gekko: The point is ladies and gentlemen that greed, for lack of a better word, is good.

Greed is right, greed works. Greed clarifies, cuts through, and captures the essence of the evolutionary spirit. Greed, in all of its forms; greed for life, for money, for love, knowledge has marked the upward surge of mankind. -Wall Street (1987) written by Stanley Weiser, Oliver Stone

Reddit, r/Glasgow, six months ago What's the deal with the orange walk? TwoTrainss Basically the deal is, they all grab their whistles & their finest shiniest shoes, and march through the streets either to annoy catholics...
Gordon Gekko: Like all Brits, he thinks he was born with a better pot to piss in.
—Wall Street (1987) written by Stanley Weiser, Oliver Stone

“The upper classes of this country raped this country. You fucked people. You built a castle to rip people off. Not once in all these years have I come across a person inside a big Wall Street firm who was having a crisis of conscience. Nobody ever said, 'This is wrong.' And no one ever gave a shit about what I had to say.” ― from Michael Lewis, The Big Short: Inside the Doomsday Machine

https://www.medicalnewstoday.com/articles/gaslighting#how-it-works source, edited

Gaslighting is a method of gaining control over someone else. It works by breaking down a person’s trust in themselves while increasing how much they trust or depend on the abusive person.

Countering: This is when someone questions a person’s memory [or point of view].

Withholding: Someone pretending they do not understand ... or refusing to listen ...

Trivializing: When a person belittles or disregards how someone else feels. They may accuse them of being “too sensitive” or overreacting in response to valid and reasonable concerns.

Denial: Refusing to take responsibility for their actions.

Diverting: With this technique, a person changes the focus of a discussion....

Stereotyping: ... [well you either know that one or you don't]

Through their own words They will be exposed They've got a severe case of The emperor's new clothes —Sinéad Ó Connor

PM Tony Abbott calls OL Bill Shorten the "Irish political philosopher"...always the low road.
https://www.youtube.com/watch?v=6vWSTvkbjh8

Tom McCarthy in New York The Guardian Wed 29 Apr 2015
Tony Abbott's Indigenous 'lifestyle choices' remark smacks of racism, says ... UN special rapporteur on indigenous rights criticises the PM’s comments and says Australia has ‘regressed’ in its treatment of Indigenous communities

... Up to 150 remote Indigenous communities in Western Australia are threatened with closure... “What we can’t do is endlessly subsidise lifestyle choices,” Abbott said in March in support of the decision, “if those lifestyle choices are not conducive to the kind of full participation in Australian society that everyone should have.”

Helena Horton Environment reporter The Guardian Wed 8 Feb 2023 UK urged to sack Tony Abbott as **trade adviser** for joining climate sceptic group...Abbott has been a member of the UK government’s Board of Trade since 2020, advising on postBrexit deals, with Australia now a key

trading partner since the UK left the EU. '

As Tory English Satirist and Anglican Priest Jonathan Swift makes abundantly clear, the slave trading Privateer Merchant Adventure Venture Capitalists are in his word, buccaneers. They debauch (in rap language, make bitches of) everybody. Private Interests, Market Penetration.

TYRANTS. Tyrants are part of the people themselves — the diseased part, and this dis- ease is not local, to be cured with a knife, but constitutional, and only to be reached by the medicine of equity, morality, and self-respect. JB O'Reilly Watchwords

Some never participate. Life happens to them. They get by on little more than [ignorant] persistence and resist with anger or violence all things that might lift them out of resentment-filled illusions of security. — Alma Mavis Taraza, Dune, Frank Herbert

The Orange riots of 1870 and 1871 New York City killed nearly 70 people, and were fought out between [Anglo-]Irish Protestant [colonizers] and [Gaelic] Catholic immigrants[exiles]

...the matter of the Orange riots in New York [1870]...On the 12 of July, the Orangemen of that city ... paraded the streets with insulting flags and music, to which they added, on entering the Irish quarter, delicate shouts of, 'To hell with the Pope', 'Croppies lie down,' etc....
In the Pilot of July 23, John Boyle Ó Reilly wrote: 'On the 12h of July the 'American Protestant Association',--in other words, the Orange Lodges of New York [New Amsterdam]...paraded to the number of 3000...This resulted in a general banding of the laborers...who set upon the Orangemen with sticks and stones, which were answered by ...pistol bullets.....
Life, Poems and Speeches of John Boyle O'Reilly, by James Jeffrey ROche, itroduction by James Cardinal Gibbon, Archbishop of Baltimore, MD.Cassell, NY, 1891.

wikipediaThe nickname "Croppy" was used in 18th-century Ireland in reference to the cropped hair worn by Irish nationalists who were opposed to the wearing of powdered periwigs closely associated with members of the Protestant Ascendancy. ... 1798 against British rule in Ireland, many United Irishmen rebels wore cropped hair, which led the Dublin Castle administration and government forces (in particular the militia and yeomanry) to frequently arrest anyone wearing the hairstyle as a suspected rebel. A form of torture known as pitchcapping was specifically invented to use on "croppies".

wikipedia Pitchcapping is a form of torture which involves pouring hot pitch or tar (mainly used at the time for water-proofing seams in the sides of ships and boats) into a conical paper cap and forcing it onto an individual's head, which is then allowed to cool before being rapidly removed. Typically, victims of pitchcapping suffer loss of skin and tissue around their head....Society of United Irishmen member Myles Byrne described pitchcapping in his memoirs:

> "Flogging, half hanging, picketing, were mild tortures in comparison of the pitch caps that were applied to the heads of those who happened to wear their hair short, called croppies; the head being completely singed, a cap made of strong linen well imbued with boiling pitch was so closely put on that it could not be taken off without bringing off a part of the skin and flesh from the head : in many instances

the tortured victim had one of his ears cut off ..."

“Those who would repeat the past must control the teaching of history.” ― Frank Herbert, Chapterhouse: Dune

1891 Eleven Italian Catholics lynched in New Orleans by WASP protestants?

“Who controls the past controls the future. Who controls the present controls the past.” ― George Orwell, 1984

"Economic and political control can never be complete or effective without mental control." ― Ngũgĩ wa Thiong'o Decolonising the Mind

After this the activities of the Orange Order were banned for a time, the **Order** dissolved, and most members **joined Masonic lodges**. https://en.wikipedia.org/wiki/Orange_Order

“War is peace. Freedom is slavery. Ignorance is strength.” ― George Orwell, 1984

THE DEMON OF MODERN PROGRESS.
Out of Feudalism has come a new monster, even more terrible, more self- ish, more insatiable, and more powerful.

Its eyes are science, its limbs and claws are brass and steel, and its life is steam and electricity. Its name is Progress. Its right arm is the organization of capital.

It has seized on the common people as its prey, and they are powerless in its grip. It makes laws, and declares that they are just and eternal. It is trying to make a new morality, in which itself shall take the place of God.

From this the people can only be saved by great hearts that feel for all the weak ones, and cultured brains that think for them.

The millions are no longer still, like a swamp, disorganized and divided by its weeds and mud-banks .

Time and knowledge have broken down many divisions; the waters are beginning to unite like a sea, forceful, [familial]; and like a sea they are moving to the influences that pass over them.

May the future send wise voices rising to guide from unselfish hearts.

The struggle will end, as all natural contests must end, in the triumph of mercy, morality and freedom, for these are the law of God.

But its end may be indefinitely delayed for the want of wise and good men to lead the [People].

JB O'REILLY WATCHWORDS

“At the foundation of moral thinking lie beliefs in statements the truth of which no further reason can be given.” ― Alasdair MacIntyre

“Technique has taken over the whole of civilization. Death, procreation, birth all submit to technical efficiency and systemization.” ― Jacques Ellul "Our expectations for technology have become magical and our use of it increasingly irrational." — Richard Stivers, Technology as Magic

Sinéad O’Connor
“If a child is being abused it will react in any number of different ways. What I did was I went into myself. I couldn’t communicate with anybody, I couldn’t study. I could read and write but I had no interest in it, I couldn’t get out of my own head... I grew up in a state of terror, constantly. I’m one of millions of people who grew up in the same situation, who grew up terrified constantly."
SPIN magazine, 'Special Child', cover story, November, 1991

Compert Conchobair or Conception of Conchobar
'Neissi daughter of Echu Yellow-heel was on her throne outside before Emain, and her royal maidens around her. Cathbad the druid went past. He was from the Tratraige of Mag Inis. Said the maiden to him : ' What is this present hour good . for ? ' saith she. ' It is good' saith he, ' to beget a [chief] upon a queen.' The queen asked whether it were true. The druid swore by the gods, it was true ; the son that would be made at that hour (his name) would live in Ireland till Doom....

Ag creachadh agus ag bánú na tíre

“That was the problem with money: What people did with it had consequences, but they were so remote from the original action that the mind never connected the one with the other.”
Michael Lewis, The Big Short: Inside the Doomsday Machine

"Our expectations for technology have become magical and our use of it increasingly irrational." — Richard Stivers

We must cherish our inheritance. We must preserve our nationality for the youth of our future. The story should be written down to pass on. — Louis Riel

The role of narrative imagination—or the “social imaginary” as Taylor and Ricoeur refer to it—cannot be underestimated in the construction and administration of power politics. But the battle here is not just between narratives and facts, but between unjust narratives and just ones...
Richard Kearney

Technology, in common with many other activities, tends toward avoidance of risks by investors. Uncertainty is ruled out if possible. Capital investment follows this rule, since people generally prefer the predictable. Few recognize how destructive this can be, how it imposes severe limits on variability and thus makes whole populations fatally vulnerable to the shocking ways our universe can throw the dice. —Assessment of Ix, Bene Gesserit Archives, Dune, Frank Herbert

...'we need the divine breath that moves through free peoples, the breath that no man of Ireland has felt in his nostrils for so many centuries...” http://celt.ucc.ie/published/E900007-001/index.html

They laugh at me because I'm different; I laugh at them because they're all the same. Kurt Ó Cobain

We are more than transformed groceries. John Ó Moriarty

There’s something outside of me—call it my DNA, my ancestral drive, my unconscious; call it collective suggestion, mass hysteria or propaganda—but I am ultimately responsible for making the choice to do good or evil.” — Richard Kearney

Because of the one-pointed Time awareness in which the conventional mind remains immersed, humans tend to think of everything in a sequential, word-oriented framework. This mental trap produces very short-term concepts of effectiveness and consequences, a condition of constant, unplanned response to crises. —Liet-Kynes, Dune, Frank Herbert

The Order's growth was fuelled by Irish-Protestant immigrants and their descendants and is currently strongest in areas of historic Irish-Protestant immigration.
The Orange Order in Scotland since 1860: A Social Analysis

Paired opposites define your longings and those longings imprison you. — Dune, Frank Herbert

"Vigilante groups are becoming more and more common, whether reported or not reported, I've heard it too often in the community." Aboriginal Australian rights activist Oct. 2022

"The surest way to keep a secret is to make someone think they already know the answer." ― Frank Herbert, Heretics of Dune

Montana Vigilantes, a semi-secret, law-enforcing fraternity, which had strong connections to the … gentry ...were happy to use such historians as a ...[settler colonial] newspaperman [fake news]..
[at time of an Gorta Mór, The Great Shame, Thomas Keneally, 1998]

"Deep in the human unconscious is a pervasive need for a logical universe that makes sense. But the real universe is always one step beyond logic." — Frank Herbert, Dune

David Hamilton, UVF, I was one of the first members of a Tartan gang that was formed in the early 1970s as Protestants armed themselves as vigilantes protecting their own areas...We became known as the notorious Rathcoole KAI. Tragically, the letters K-A-I stood for 'Kill All Irishmen.' We even formed a flute-band and began to march on the twelfth of July parade. We were Ulstermen and proud to be British...
A cause worth living for : the journey of David "Packie" Hamilton

"Do actions agree with words? There's your measure of reliability. Never confine yourself to the words." — Frank Herbert, Chapterhouse: Dune

"Back when Cornwallis made the scalp proclamation, a scalp was worth 35 pounds sterling," [Bean Feasa of Eskasoni First Nation] said.

Indigenous Métis leader and founder of Manitoba Louis Riel, executed by John A. Macdonald to appease the Orange Order in 1888

IRISH SYMPATHY FOR RIEL IN NEW YORK. Resolutions were adopted at the regular meeting of the Irish-American Union held last evening, in which the execution of Louis Riel was condemned as a "judicial murder." The resolution referred to the **Canadian Government as a " subservient tool of the bigoted Orange faction**," ...—New York World. Gibbet of Regina book throughout.

L'Electeur the [paper] of the Quebec French liberals, has the following

"This is for us a day of national sorrow ; for, this morning's, murder, signifies the triumph of Orangemen "over French Canadians and Catholics."

The Paris correspondent of the N. Y. Herald telegraphed, on the 17th of November, as follows: "I find that a strong anti-English feeling exists this evening in all the political parties here respecting the execution of Riel.' M. Rochefort says,

In assassinating judicially the heroic chief of the Canadian Métis, England has not only committed a political fault but *une infamie*. She will discover too late that Louis Riel dead is infinitely more dangerous than Louis Riel living."

“There was a man who sat each day looking out through a narrow vertical opening where a single board had been removed from a tall wooden fence. Each day a wild ass of the desert passed outside the fence and across the narrow opening—first the nose, then the head, the forelegs, the long brown back, the hindlegs, and lastly the tail. One day, the man leaped to his feet with the light of discovery in his eyes and he shouted for all who could hear him: “It is obvious! The nose causes the tail!”― Frank Herbert, Heretics of Dune

Father Peter O'Higgins OP, Prior of the Dominican monastery of Naas, hanged under orders from Sir Charles Coote, despite O'Higgins' well-documented efforts to protect local Protestant civilians from sectarian violence during the Irish rebellion of 1641, at Dublin on 23 March 1642. Wikip

wikipedia:
St. Józef Kowalski (13 March 1911 – 4 July 1942) was a Polish Roman Catholic priest from the Salesian Society murdered at the Auschwitz concentration camp during World War II.[1] He was beatified in Warsaw on 13 June 1999.

Józef Kowalski was born in Siedliska (partitioned Poland) on 13 March 1911 to Wojciech and Zofia Borowiec, the seventh of their nine children. He was ordained a priest on 29 May 1938 in Kraków as member of the Salesian Religious Society, and took up a post of secretary to the Salesian provincial. During the German occupation of Poland the Salesians continued their educational work. The Gestapo arrested Kowalski on 23 May 1941, along with eleven other Salesians who worked in Kraków. They were taken to Montelupich Prison and tortured.

Kowalski was sent to Auschwitz concentration camp on 26 June 1941 (prisoner number 17,350 or 17,950).There, he ministered secretly to his fellow prisoners in Block 25, and attempted to strengthen their will to survive day-to-day life in the camp. He absolved condemned victims, usually in secret, but at least once in front of everyone at the moment of mass execution.

He was known at Auschwitz simply as Father Józef. At one roll call, he was ordered by Blockführer Gerhard Palitzsch to trample upon his rosary when he was discovered with it. Kowalski refused. As punishment, he was assigned to a penal company. In his last letter to his parents, Józef wrote:
Do not worry about me; I am in God's hands. I want to assure you that I feel His help at every step. Despite the present situation, I am happy and completely at peace.

On 3 July 1942 he was mocked, ridiculed and severely beaten by the guards for being a priest. The same night, his oppressors pulled him out of his barracks, gravely beat him outside and possibly drowned him. Kowalski's body was found the next day and burned with others. He was 31 years of age....

The Protestant Revolution #deepstate, aka Coode's Rebellion after one of its leaders, John Coode, took place in 1689 in the English Maryland USA when [Orange[Puritans, by then a substantial majority in the colony, revolted against the government of Catholic 3rd Baron Baltimore. Wikipedia

DUP politician and Orangeman Nelson McCausland oozed insecurity when he alleged that the Irish nation were promoting our indigenous language in order to, supposedly, cause the 'cultural humiliation of [British] Unionists', adding he was 'absolutely… absolutely' serious.
When you invite British Unionists born in Ireland to describe their 'British' sense of identity most struggle. Many refer to their incessant flag waving and militaristic parading. Others seek to claim sole ownership over universal values common across western societies. Linguistic Shenanigans: who politicised the Irish language in Ireland? by Ruaidrí Ua Conchobair

In my lifetime, Canada's development as a nation has been remarkable. This vast, rich and varied country has inspired its own and attracted many others by its adherence to certain values. Some are enshrined in law but I should imagine just as many are simply found in the hearts of ordinary Canadians. — Queen Elizabeth II, Toronto at official dinner, 5th July 2010, via The Monarchist League of Canada

During the Rebellion of 1641 when the Irish Ulstermen came south of the Boyne, the Catholic Lords of the Pale opted to join them while the Governor of Dublin, Sir Charles Coote, opted for a policy of "exterminate all Catholics". Catholicireland. net cached

From Dr. Maura Hanrahan "The 1949 Terms of Union between Newfoundland and Canada made no mention of Aboriginal people in the new province. This deviated from standard practice when a jurisdiction joined the Canadian federation and First Nations people were registered, reserves created, and programs and services delivered. Because there was no mention of First Nations, the Indian Act was not applied in Newfoundland. This meant that the province's Innu and Mi'kmaq were ineligible for the range of programs and services enjoyed by their counterparts in continental Canada. In fact, they did not exist in law and thus lacked the recognition as previously sovereign nations that their counterparts enjoyed elsewhere in Canada. Thus, their situation is unique in the country. Indeed, recognition for them and for the Inuit and their cousins, the Labrador Metis, has come very slowly and in piecemeal fashion. The omission has had lasting negative repercussions in Newfoundland and Labrador in terms of community health, community infrastructure, and land claims, etc…
The Lasting Breach: The Omission of Aboriginal People From the Terms of Union Between Newfoundland and Canada and its Ongoing Impacts, Maura Hanrahan, Ph.D. Royal Commission on Renewing and Strengthening Our Place in Canada

FACTS AND TRUTHS.
Facts are the opposite of truths.
Facts are mere pebbles; unrelated accretions of the insignificant.
John Boyle Ó Reilly WATCHWORDS

"We honor our parents by carrying their best forward and laying the rest down. By fighting and taming the demons that laid them low and now reside in us." — Bruce Springsteen, Born to Run, p.

AUTHORITY.
Authority must not forget humanity. John Boyle Ó Reilly WATCHWORDS

"There's a lot of wisdom and knowledge in our language. Based on the observations of nature over thousands of years, it shows how our surroundings are alive and an important part of life itself. It teaches an appreciation and purpose of each living thing."2
David Tall Pine White, a community activist and teacher of Nipmuc Algonquin language, history and culture

"Government is hugely important in helping smaller languages to play catch-up. Indeed, without

government support the further decline of a language in such a condition is almost entirely inevitable," says Professor Diarmait Mac Giolla Chríost of Cardiff University, an authority on linguistic minorities and language planning. "The evidence tells us that the effective intervention of government is crucial to preventing further decline and in stabilizing the position of the smaller language....'

“When religion and politics travel in the same cart, the riders believe nothing can stand in their way. Their movements become headlong - faster and faster and faster. They put aside all thoughts of obstacles and forget the precipice does not show itself to the man in a blind rush until it's too late.” Frank Herbert, Dune

"It's part of my identity, it's part of Wales' identity. For someone to call that unnatural or even a hindrance is insulting and ignorant. Being bilingual, being Welsh and speaking the Welsh language is the most natural thing in my life."
The Welsh language is a living, breathing, beautiful thing - not fodder for an ugly and tedious debate By Steffan Rhys and Robert Harries walesonline.co.uk 6 Medi 2017

Beatha teanga í a labhairt.

Called 'IRISH DRILL' one of many among other DRILL rap(e) music. Derives from trap music meaning they keep women and children trapped?

I believe in the cause, and i believe that we'll [whose justice, which rationality, UVF?] prevail, believe me Here Lies a Soldier Jun Tzu on The Troubles

You know some of the best friends of England have tried to find a solution to bring the North and the South together, but we can stand here today and say we know a solution that works. David "Packie" Hamilton,
The Solution, INK X Juntzu [David's son Johnny aka Wee Johnny Adair Jr. Hamilton] also featuring machine guns, barbie dolls, and the phrases:
]JUNTZU]'Cooked like a sunday dinner....You're not ready for the Pillage...burn your guinness, burn your bridges, and I'll burn your village, just bring up the [?] and I'll kill them, this is real … you're all weirdos … just give the the gat...I'll empty the building walk through like a hitman sent in to kill them..I'll end every man in sight..

[INK]Whipping out murder.. Ripping them burners...All ya gang there ...Mercedes Benzes, BMWs, 8* Gang, Keys and coke, dump him in the ocean, my gang there get the show in motion [then it repeats.]

[David Hamilton] You know some of the best friends of England have tried to find a solution to bring the North and the South together, but we can stand here today and say we know a solution that works.

“The hermit said, ‘This is the way to be strong: when temptations start to speak in your mind do not answer them but get up, pray, do penance, and say “Son of God, have mercy upon me.” ” ― Benedicta Ward, The Desert Fathers: Sayings of the Early Christian Monks

Drill down: Drill music, social media and serious youth violence Insights Perspective
Joe Caluori Director of Crime, Justice and Equalities , NatCen London, UK
https://www.crestadvisory.com/post/drill-down-drill-music-social-media-and-serious-youthviolence

A view has taken hold in parts of the criminal justice system - the Metropolitan Police, the Crown

Prosecution Service and among some magistrates and judges - that ‘drill’ music videos posted on social media channels can cause serious violence between young people. The challenges of responding to this perceived risk highlights a wider problem facing police forces and children's services, as threats of violence migrate into a virtual world unfamiliar to adults...

...Irwin-Rogers et al [8] argued that although many tracks simply reflect the general violence of gang life, others can feature specific threats to harm or kill members of rival gangs. Ciaran Thapar, a youth worker and author, is cited in the Youth Violence Commission as noting that ‘in specific circumstances [drill music] fuels gang rivalries and a propensity for youth violence’...
.....Serious concerns have been raised that drill music causes violence through the use of lyrics and imagery which glorify gang crime and violence. It is commonly asserted that drill content often contains specific references to individuals and groups in a way that causes violent acts.... '

[JUNTZU Johnny Wee Johnny Jr. Hamilton]Cold Stop reading shit you read on your phones.. The Illuminati going on cold got the whole world on lock from the common cold Don't care for the bullshit laws you're making.. round here...snitches don't get stiches they get left in six foot ditches... You don't know what I do...I don't like to rap about shit that I don't do ...[he's the] The Punisher, Attila the Hun

[JUNTZU]From The Cali Cave: We come from the slums, Belfast, Dublin, Manny [Manchester?] I'm a soldier..LA Kush...horse broke free from the [f-n] stable... [INTERNATIONAL TERRORISM?]

“Whereas ‘racial profiling’ is based on visual cues that result in confirmation or speculation of the racial background of an individual, linguistic profiling is based upon auditory cues which can be used to identify other linguistic subgroups within a given speech community”. …
Paddy (aged 19): “…we stay quiet going in the door, just smile but don’t look them in the eye…”
Joyce, S. (2018) ‘Mincéirs Siúladh: an ethnographic study of young Travellers’ experiences of racism in anIrish city’, available: https://hdl.handle.net/10344/7535

§69. Íth surpassed the judges of Ireland in [wisdom] and in argument; and...settled every matter and every dispute that was before them.
Then said Íth: Work just righteousness, for good is the land wherein ye dwell; plenteous its fruit, its honey, its wheat and its fish; moderate its heat and its cold.
Lebor Gabála Érenn: The Book of Invasions

You gotta know your enemy
You gotta check your Sanity
Gary Dunne
Amerikan Folk Song

“The process occurs in two stages. The first step is to grant law enforcement officials extraordinary discretion regarding whom to stop, search, arrest, and charge for drug offenses, thus ensuring that conscious and unconscious racial beliefs and stereotypes will be given free rein. Unbridled discretion inevitably creates huge racial disparities. Then, the damning step: Close the courthouse doors to all claims by defendants and private litigants that the criminal justice system operates in racially discriminatory fashion. Demand that anyone who wants to challenge racial bias in the system offer, in advance, clear proof that the racial disparities are the product of intentional racial discrimination— i.e., the work of a bigot. This evidence will almost never be available in the era of colorblindness, because everyone knows—but does not say—that the enemy in the War on Drugs

can be identified by race. This simple design has helped to produce one of the most extraordinary systems of racialized social control the world has ever seen.” ― Michelle Alexander, The New Jim Crow

ENGLAND AND IRELAND.
The strength of England is, and al-ways has been, material force ; organization ; concentration ; weight of stroke ; selfishness of purpose.

Her power has marched through the centuries and the nations like a mail-clad battalion, plowing its way, repellent, unsympathetic, defying criticism, bound on the seizure of its prey, disregarding the opinions of [humankind].

The power that Ireland has exerted through her banished millions, is immaterial, diffused, intellectual, spiritual ; the very opposite to that of England. But it is the power of the steam, as compared to the power of the water.

So far the nations represent opposites :
One concussion ; the other conversion.
One a threat ; the other an argument.
One repels ; the other attracts.
One makes enemies ; the other makes friends.
One wastes its own strength in every effort ; the other increases its power with every exertion.

Ireland appeals through her scattered children and their descendants to the consciences of men.
JB O'REILLY WATCHWORDS Plus ça change, plus c'est la même chose

The Legend of St. Goeznovius
William, Chaplain to Bishop Eudo of Leon

in the year of the Lord's incarnation, 1019...

...In the course of time, the usurping king Vortigern, to buttress the defence of the kingdom of Great Britain which he unrighteously held, summoned warlike men from the land of Saxony and made them his allies in the kingdom. Since they were pagans and of devilish character, lusting by their nature to shed human blood, they drew many evils upon the Britons.

Presently their pride was checked for a while through the great Arthur, [chief] of the Britons. They were largely cleared from the island and reduced to subjection. But when this same Arthur, after many victories which he won gloriously in Britain and in Gaul, was summoned at last from human activity, the way was open for the Saxons to go again into the island, and there was great oppression of the Britons, destruction of churches and persecution of saints. This persecution went on through the times of many kings, Saxons and Britons striving back and forth...

In those days, many holy men gave themselves up to martyrdom; others, in conformity to the Gospel, left the greater Britain which is now the Saxon's homeland, and sailed across to the lesser Britain (Brittany).

Ashe, Geoffrey, "The Landscape of [Chief] Arthur," Anchor Press Doubleday, London, 1985, p.103
mary jones celtic literature online

"One experiences oneself as another and the other as oneself. One begins to apprehend otherwise un-apprehendable suffering." ― Richard Ó Kearney

"Even now, I'll admit, the story makes me squirm. For more than twenty years I've had to live with it, feeling the shame, trying to push it away..." — Tim O'Brien, On the Rainy River

One young girl stated, “it happens every time we go in…”. The boys were more likely to report experiencing racism in sports/leisure settings or while being in the presence of the police while the girls were more likely to report experiencing racism in commercial settings such as shopping centres, shops, entertainment venues, cinema, restaurants, hotels, pubs and cafes etc....
Joyce, S. (2018) ‘Mincéirs Siúladh: an ethnographic study of young Travellers’ experiences of racism in anIrish city’, available: https://hdl.handle.net/10344/7535

The longer one hates the deeper it goes. Hatred is passed on to the children and the children’s children until it becomes a religion in itself.
Morgan Llywelyn, 1972: A Novel of Ireland's Unfinished Revolution

The origin of the common law brittanica.com
The English common law originated in the early Middle Ages in the King’s Court (Curia Regis), a single royal court set up for most of the country at Westminster, near London. Like many other early legal systems, it did not originally consist of substantive rights but rather of procedural remedies. The working out of these remedies has, over time, produced the modern system in which rights are seen as primary over procedure. Until the late 19th century, English common law continued to be developed primarily by judges rather than legislators.

The common law of England was largely created in the period after the Norman Conquest of 1066. The Anglo-Saxons, especially after the accession of Alfred the Great (871), had developed a body of rules resembling those being used by the Germanic peoples of northern Europe. Local customs governed most matters, while the church played a large part in government. Crimes were treated as wrongs for which compensation was made to the victim.

The Norman Conquest did not bring an immediate end to Anglo-Saxon law, but a period of colonial rule by the mainly Norman conquerors produced change. Land was allocated to feudal vassals of the king, many of whom had joined the conquest with this reward in mind.

Serious wrongs were regarded mainly as public crimes rather than as personal matters, and the perpetrators were punished by death and forfeiture of property. The requirement that, in cases of sudden death, the local community should identify the body as English (“presentment of Englishry”)—and, therefore, of little account—or face heavy fines reveals a state of unrest between the Norman conquerors and their English subjects.

Government was centralized, a bureaucracy built up, and written records maintained. Controversy exists regarding the extent to which the efficient government of the Anglo-Norman realm was due to the legacy of AngloSaxon institutions or to the ruthlessness of the Norman invaders....

Who steals an egg will steal more.
Níl tuile dá mhéad nach dtránn.

LOUIS RIEL'S LETTER TO THE "IRISH WORLD." AN APPEAL FOR JUSTICE 1886?
...the behavior of the English is not singular. Follow those pirates the world over and you will find that everywhere and at all times they adopt the same tactics and operate on the same thievish lines. Ireland, India, the Highlands of Scotland, Australia, and the isles of the Indian Ocean—all these countries are the sad evidences and their native populations are the witnesses of England's land

robberies.

Even in the United States—and it is a burning shame for the Government and people of that great and free nation to have it to be said—English Lords have, within a few short years, grabbed territory enough to form several large States. Alas! for the people of your country.

The highest function of ecology is understanding consequences.” — Frank Herbert, Dune

John Boyle O'Reilly

ERIN
WHAT need of new hero, with Brian? or preacher,
With Patrick? or soldier, with Conn?
With her dark Ollamh Fódla,
what need of a teacher, Sage, ruler, and builder in one?

What need of new lovers, with Deirdre and Imer?
With wonders and visions and elves
Sure no need at all has romancer or rhymer,
When the [Sí] belong to ourselves.

What need of new tongues?
Oh, the Gaelic is clearest,
Like Nature’s own voice every word;
“Ab[h?]agur! Acushla! Savourneen!” the dearest
The ear of a girl ever heard.

They may talk of new causes!
Dhar Dhia! our old one Is fresher than ever today;
Like Erin’s green sod that is steaming to God
The blood it has drunk in the fray. ...

Through ages of warfare and famine and prison
Her voice and her spirit were free;
But the longest night ends, and her name has uprisen,
The sunburst is red on the seal
“O Bride of the Sea!

My the world know your laughter
As well as it knows your tears!
As your past was for Freedom,
so be your hereafter,
Undimmed through the glad coming years!

What need of new songs ?
When his country is singing,
What word has the poet to say,
But to drink her a toast while the joy-bells are ringing
The dawn of her opening day?

New York destroyed a village full of [2/3]African-American [and 1/3 IrishAmerican] landowners to create Central Park By Barbara Speed citymetric.com, 30 Márta 2015

...New York City decided it needed a park. The city was growing fast, and everyone was conscious that this was one metric on which its rivals in Europe had the upper hand.

In 1845, the editor of the New York Evening Post wrote a special Independence Day editorial, enviously praising Britain's acres of parks, noting: "These parks have been called the lungs of London." [NYPD is founded what year?]

Beyond Brit-envy, there was also the problem of the changing downtown area. Once the spot where fashionable ladies perambulated, it was becoming crowded with a new immigrant population, as well as noise and the smoke produced by industry.

According to the Louise Chipley Slavicek, author of New York's Central Park, the pro-park lobby were largely "affluent merchants, bankers and landowners", who wanted a "fashionable and safe public place where they and their families could mingle and promenade".

And so in 1851, Ambrose Kingsland, the city's mayor, agreed to create one. By 1854, the city had chosen generous chunk of land in the centre of the island between what is now 59th and 106th streets, and construction on the park began. (It was later extended four blocks further north).

The park is still there today, and everyone loves it: despite centuries of urban development, the park has remained an anchoring chunk of green space among the ever-denser [settler colonial] Manhattan streets.

But there's another side to the story...the city chose a stretch of land where the largest settlement was Seneca Village, population 264, and seized the land under the law of eminent domain, through which the government can take private land for public purposes. Residents protested to the courts many times, against both the order and the level of compensation being offered for their land; eventually, though, all were forced to leave.

Two thirds of the population was black; the rest Irish. There were three churches and a school. And 50 per cent of the heads of households owned the land they lived on, a fact conveniently ignored by the media of the time, who described the population as "squatters" and the settlement as "n***er village".

If you visited the park during its first 150 years of existence, you'd have no idea this village ever existed. ...'

"Many stories matter. Stories have been used to dispossess and to malign. But stories can also be used to empower, and to humanize. Stories can break the dignity of a people. But stories can also repair that broken dignity." ― Chimamanda Ngozi Adichie

Paddy (late-teens) "…he was told he deserved the beating just because he is a [Mincéir], like that was the only reason, that's pure evil, it's a sin…" ...The young [Mincéir] described experiences of responding physically to being spat at, pushed or bumped into intentionally...

Joyce, S. (2018) 'Mincéirs Siúladh: an ethnographic study of young Travellers' experiences of racism in anIrish city', available: https://hdl.handle.net/10344/7535

When is a legend legend? Why is a myth a myth? How old and discussed must a fact be for it to be relegated to the category "Fairy-tale"? And why do certain facts remain incontrovertible while others lose their validity to assume a shabby, unstable character?

Anne McCaffrey, Dragonflight

You know about the 1840s,
A Great Hunger to examine
40-70 ships per day of food exporting,
and they still call it "famine"
5 Million gone those years and never to return
And so we lost our memory, but it's not hard to learn

There never really was one
There was no 'Famine'
Shuhada Sadaqa Sinéad Ó Connor, Famine

"Stories become cathartic to the extent that they combine empathic imagination with a certain acknowledgment of the cause and context of the suffering, thereby offering a wider lens to review one's own insufferable pain. The degree of detachment afforded by the narrative representation may be small indeed, but without it one would be smothered by trauma to the point of numbness.'
Richard Kearney

We do not argue that war is better than peace; we are not so stupid as that. But it is not peace when cruelty reigns, when stronger men steal from farmers and craftworkers, when the child can be enslaved or the old thrown out to starve, and no one lifts a hand. That is not peace: that is conquest, and evil.
Elizabeth Moon, The Deed of Paksenarrion

War must be, while we defend our lives against a destroyer who would devour all; but I do not love the bright sword for its sharpness, nor the arrow for its swiftness, nor the warrior for his glory. I love only that which they defend.
J.R.R. Tolkien, The Two Towers

Men who have died in battle are rarely good to look upon. No matter how splendid their appearance at the apex of heroism, when the soul has fled it takes all grace and beauty with it. Bowels empty, mouths gape, bellies swell, dead eyes gleam fish-belly white. Nothing visible remains of glory. In the tents of death all men belong to the same tribe.
Morgan Llywelyn, 1014: Brian Boru the Battle for Ireland

But when we crave power over life—endless wealth, unassailable safety, immortality—then desire becomes greed. And if knowledge allies itself to that greed, then comes evil. Then the balance of the world is swayed, and ruin weighs heavy in the scale.
Ursula K. Le Guin, The Farthest Shore

...Paddy (mid-teens) "…no reason, we just
have to accept it…I know it's not right but that's just the way it is, always has been, always will be, we are not human in their
eyes, if they could they would just kill us all…"

...In 2016 "the European Committee of Social Rights in a first ever [Mincéir] Collective Complaint has found the Irish government to be in violation of Article 16 of the European Social Charter on five grounds...
Joyce, S. (2018) 'Mincéirs Siúladh: an ethnographic study of young Travellers' experiences of racism in an Irish city', available: https://hdl.handle.net/10344/7535

Gaelic Ireland is broken but her song still remains
Gaelic Ireland can be woken in the hearts of your wains
Broken hearted I'll wander, broken hearted I'll remain
Till Gaelic Ireland is awoken, I will take on the blame

Gaelic Ireland is grieving but the day will beat the night
Gaelic Ireland is believing that community is bright
Fare thee well to the prison with its high walls of shame
Let the druids all awake now and light campfires again

In 2000 and 15 we faced down church and state
That sweet spirit of rebellion we can once more awake
Well I say "Slán" to people instead of "Goodbye"
Old oak trees are my steeples, for to us they don't lie

Gaelic Ireland is broken but her song still remains
Gaelic Ireland can be woken in the hearts of your wains
Community, hospitality and sweet artistry are we
If we hold on to hatred then our hearts won't beat free

Gaelic Ireland
Damien Dempsey

I don’t know, in any simple formula, what it is, I only know that it isn’t a thesis. It resists being a thesis. It resists linearity. It is a tapestry of themes and styles, and the hope is that when we come to the end and stand back, we will see that a unified picture does indeed suggest itself. Order will be seen to emerge from chaos. And there is, in any case, an aesthetics of emergent order, just as there is an aesthetics of achieved order. And it might indeed be that in our quest for a vision by which to live, we will sometimes have to be content with an aesthetics of chaos. Waddington, who was a fine scientist, has said nature doesn’t aim, it plays. And we aren’t perturbed when, reading a book of poems, we find that they differ one from another in theme and form. In spite of its inner variety, such a book might yet come across as a single, if complex, vision of reality.
John Moriarty, Dreamtime

The writing of history is largely a process of diversion. Most historical accounts distract attention from the secret influences behind great events. — The Bashar Miles Teg, Dune, Frank Herbert

“You had to live — did live, from habit that became instinct — in the assumption that every sound you made was overheard, and, except in darkness, every movement scrutinized.”
George Orwell, 1984

Even so, cowebbed though it is, the old [Ancestral] window can still fenestrate our lives with sacred sea-light, with sacred land-light, with the light, orient and immortal, of that first sheaf of wheat, progenitor of wind-blown gold, of gold standing still all over the land.
John Moriarty Invoking Ireland

[O'Brien,]“You are a slow learner, Winston." "How can I help it? How can I help but see what is in front of my eyes? Two and two are four." "Sometimes, Winston. Sometimes they are five. Sometimes they are three. Sometimes they are all of them at once. You must try harder. It is not easy to become sane.”― George Orwell, 1984

Lunitic and Costello, Land of Saints and Scholars, produced by GI, DGMediaDublin
[Costello]
Take a journey in this land
Of Saints and Scholars
The times upon us… of alcoholics
Teenage suicides and drug addicts
Being followed
By energy vampires
Til their souls are swallowed
Then they're left hollow
…the flaws of the system
Something we've got to examine
Irish Pride, perhaps youre in
the passionate balance?
Ancestors pushing us to change
for the fact that we haven't
In this modern day age our education is limited
Passage tomb's at Newgrange are outdating the pyramids
When I'm looking at our history
I'm filled with disgust
Our heritage obliterated
While the culture was crushed
Can't have dreams with out this cold wolf [f-ing] them up
Revolution for The People
Means justice for us
…
[Lunitic]
… Invaded by the English
Then bullied by the Church
Can we see a healthy future
Without … evil looks

[Costello]
Through the Dark Ages
Irish Monks travelled Europe
And built monasteries
A deep mystical heritage
That gave us influence
From the Poets, the Warriors,
Sages and Druids…

Though this be madness, yet there is method in't.
William Shakespeare, Hamlet

Maurice Lenihan, Limerick, its history and antiquities; ecclesiastical, civil, and military,from the earliest ages, with copious historical, archaeological, topographical, and genealogical notes, Duffy, Dublin, 1884, p.34. We know of 2229 [PreNorman] Irish Saints, even not counting their companions, of whom 300 preached the gospel in foreign countries, not counting their companions. Of these 529 were holy abbots; 330 were bishops and martyrs, and numberless holy bishops; 31 archbishops of Armagh were saints; 21 of whom immediately succeeded each other; 990 Irish monks were martyred by the Danes in the monastery of Benchear; 1200 Irish monks were martyred by the Danes together with their abbot Abel; 777 Irishmen martyrs in England; and only one, St. Odronus, Proto martyr, was martyred in Ireland by the Irish. 23 English saints received their studies

and education in Ireland; 3000 others have studied in Ireland; 100 Cambri or from Brittany have studied in Ireland. Innumerable were the Italians, French, in short from all nations who had recourse to Ireland in order to perfect themselves in their studies, and the knowledge of the scriptures; so that it might well be doubted whether Ireland acacquired more glory from the great number of saints it sent abroad in order to teach and preach the gospel to foreign nations, or from the great number of foreigners who resorted to Ireland in order to be perfected in all manner of literature and knowledge.

...to serve justice as well as truth. We need to invoke as many solid criteria as possible--linguistic, scientific, and moral--if we are to be able to say that one historical account is more 'real' or 'true' or 'just' than another, that one particular revision of history is more legitimate than its contrary. And we should be able to say that.
Richard Kearney, On Stories

非命上:
然則明辨此之說將柰何哉？子墨子言曰：「必立儀，言而毋儀，譬猶運鈞之上而立朝夕者也，是非利害之辨，不可得而明知也。故言必有三表。」何謂三表？子墨子言曰：「有本之者，有原之者，有用之者。於何本之？上本之於古者聖王之事。於何原之？下原察百姓耳目之實。於何用之？廢以為刑政，觀其中國家百姓人民之利。此所謂言有三表也。
Anti-Fatalism I:
Now, how is this doctrine to be examined? Mozi said: Some standard of judgment must be established. To expound a doctrine without regard to the standard is similar to determining the directions of sunrise and sunset on a revolving potter's wheel. By this means the distinction of right and wrong, benefit and harm, cannot be known. Therefore there must be three tests. What are the three tests? Mozi said: Its basis, its verifiability, and its applicability. How is it to be based? It should be based on the deeds of the ancient sage-chiefs. How is it to be verified? It is to be verified by the senses of hearing and sight of the common people. How is it to be applied? It is to be applied by adopting it in government and observing its benefits to the country and the people. This is what is meant by the three tests of every doctrine.MOZI

The Universe is God's [whatever that means or doesn't mean]. It is one thing, a wholeness against which all separations may be identified. Transient life, even that self-aware and reasoning life which we call sentient, holds only fragile trusteeship on any portion of the wholeness. — Commentaries from the C.E.T., Dune, Frank Herbert

Amanda Mae Kāhealani Pacheco, “Past, Present, and Politics: A Look at the Hawaiian Sovereignty Movement,” intersections 10, no. 1 (2009): 341-387.
ABSTRACT
For many years, Hawai,,i has been a favored destination of vacationers and adventurers, colonizers and usurpers. Its beautiful landscape and strategic placement lend itself for these purposes. However, there is another side of Hawai’i that many do not see, and even less understand.

When the sunscreen, ABC Stores, and hotel luaus (so) are left behind, one will find that there is a part of Hawai’i that longs for the return of its independence, its identity, its rights. This Hawai,,i no longer wishes to see its people impoverished or imprisoned. It no longer wishes to be forgotten in history books, and remembered only when it‟s time to plan a family trip over the summer. This is the Hawa’i being fought for by those in the Hawaiian sovereignty movement …

United States interests in Hawai_i, as more than a friendly neighbor became clear to the Hawaiian monarch, as well as to the people of Hawai_i, when white settlers began buying up a majority of the Kingdom‘s land, as well as asserting themselves in the national government. These strategic moves inevitably made it easier for white landholders, businessmen and other rich plantation owners to usurp power from the already dwindling native population and weakening monarchy. When Queen Lili_uokalani assumed the throne and attempted to establish a new constitution in 1893 (which was to rectify the dismal situation of native Hawaiians), United States businessmen such as Sanford B. Dole and American Minister to the Islands John L. Stevens took it upon themselves to enlist the help of U.S. troops stationed at Pearl Harbor to protect American lives which they claimed the new constitution purportedly put in jeopardy. In direct violation of Kingdom law as well as international treaty, the troops were marched to _Iolani Palace and, under the threat of military power, the Queen was ordered to step down from her throne.

She was subsequently imprisoned in her bedroom for eight months before the new Provisional American government in place in Hawai_i released her and forced her abdication. The Hawaiian Kingdom was illegally annexed in 1898.

Dudley and Agard estimate before contact with the West (1778), 1 million native Hawaiians lived in the Hawaiian archipelago. By 1892 this number had diminished to a mere 40,000.

―Today,‖ Dudley and Agard write,
―there are a mere 8,244 [full-blooded native Hawaiians left]. That is 992,000 less people [than before Western contact], a decrease of more than 99%.‖

This dismal history, coupled with the persistence of Western colonization in the State of Hawai_i today, has led to the creation of the Hawaiian sovereignty movement in the mid-1970‘s that still remains true to its cause in 2009. Thus, it is said that:

Deep in the soul of all Hawaiians is a desire to speak our own language, to relate with the natural world publicly and unashamedly as our ancestors did, to think our own thoughts, to pursue our own aspirations, to develop our own arts, to workshop our own goods, to follow our own moral system, to see our own people when we look around us, to be Hawaiians again. We long to make contributions to the world as Hawaiians, to exist as a Hawaiian nation, to add _a Hawaiian presence‘ to the world community. Establishment of a sovereign Hawaiian nation will give us that chance….
…When I think of sovereignty, sovereignty sounds like there‘s a group of people – Hawaiians – who are living in a dominant culture – Western – who feel that some of the policies, attitudes or ways put a halt to some of their own goals. And when this group of people, Hawaiian people, come together and say: ―Let‘s form this community,‖ or nation, or whatever you call it; and say: ―let‘s draw up something that we can have a voice in how we want to govern our lives.‖ I know that‘s a crude definition but that‘s the way I look at it, just a group of people who say: ―Okay, this is what we want: we don‘t want Joe Blow over there telling us what to do, we respect Joe Blow, but we would like that same respect in return.

This passage above is an excerpt from an interview in which a Wai'anae man, and sovereignty leader, articulates what many in the movement feel is at the root of sovereignty….
…ne of the most famed of all Hawaiian sayings was uttered by one of the Kingdom‘s greatest chiefs while embarking on his journey towards building a unified Hawaiian Nation. It is seen as a call for solidarity and courage, and is still repeated by many today:
Imua e nā pōki'i Forward my brothers and sisters
A inu i ka wai ‘awa'awa And drink the bitter water
A'ohe hope e ho'i mai ai. There is no turning back now.

…
"I feel that sovereignty is a fight only for native Hawaiians. It‟s their right to fight for what they think is right, and what they deserve. Other people can empathize with them, but you have to be Hawaiian in order to fully understand what it's like to lose something and then fight for it."
– non-native Hawaiian, 47

…he term Kūna‘e translates to ―stand firmly and unyielding against opposition.‖146
Many people, Kanaka Maoli and those from other ethnic and racial backgrounds alike, have answered the call to stand firmly and unyielding...

Russia Just Threatened To Destroy Ireland And Britain With A Nuclear Tsunami

Michael Peck May 3, 2022 ASSOCIATED PRESS
If the British continue to send weapons to Ukraine, then Britain – and Ireland – face destruction by a nuclear tsunami.

That's the unmistakable message from Russian media, which recently ran two animated videos depicting nuclear strikes on the United Kingdom and the Republic of Ireland.

The videos, which ran on state-owned television channel Russia-1, were narrated by Dmitry Kiselyov, a television presenter known as "Putin's mouthpiece." The first video shows a submarine launching a Poseidon, Russia's notorious thermonuclear-armed torpedo designed to create a giant radioactive tsunami that destroys enemy coastal cities.

"The explosion of this thermonuclear torpedo by Britain's coastline will create a giant tsunami wave up to 500 meters [1,640 feet] high," Kiselyov warned, according to a BBC journalist who translated the videos. "Such a barrage alone carries extreme doses or radiation. Having passed over the British Isles, it will turn whatever might be left of them into a radioactive desert."

Moscow has long threatened to nuke Britain during tense moments dating back to the 1956 Suez Crisis. But most striking about the recent video was that the torpedo wasn't shown exploding off Liverpool or Portsmouth on the British mainland. The detonation happened several hundred miles to the west of the British mainland, in the North Atlantic off the coast of Northern Ireland. The thermonuclear tsunami then swept Northern Ireland and then on to mainland Britain.

https://www.forbes.com/sites/michaelpeck/2022/05/03/russia-just-threatened-to-destroy-ireland-and-britain-with-a-nuclear-tsunami/

There is a marvelous ambiguity to the ego: on the one hand it is an ordinary part of the world, one

of many things that inhabit it. It occupies space, endures through time, has physical and psychic features, and interacts causally with other things in the world: if it falls, it falls like any other body; if it is pushed, it topples over like any other thing; if treated with chemicals, it reacts like any living organism; if light rays hit its visual organs, it reacts electronically, chemically, and psychologically. 'I' am a material, organic, and psychological thing. If we were to take the self simply as one of the things in the world, we would be treating it as what can be called the empirical ego.

On the other hand, this very same self can also be played off against the world: it is the center of disclosure to whom the world and everything in it manifest themselves. It is the agent of truth, the one responsible for judgments and verifications, the perceptual and cognitive 'owner' of the world. When considered in this manner, it is no longer simply a part of the world; it is what is called the transcendental ego.

The empirical and transcendental egos are not two entities; they are one and the same being, but considered in two ways.
Monsignour Robert Sokolowski, Introduction to Phenomenology

“Government and religion united, and breaking a law became sin. A smell of blasphemy arose like smoke around any questioning of governmental edicts.” ― Frank Herbert, Children of Dune

Brother, priest and nun
Look what you have done
You’ve left us drowning
In a pool of tears
Don Baker, Woe to the Holy Vow
as sung by Shuhada Sadaqa Sinéad Ó Connor and Damien Dempsey

Patrick's Blessings on Munster Betha Phatraic
Lebar Brecc: RIA MS. 23 P 16

Bennacht Dé for Mumain, feraib macaib mnaib,
bennacht for in talmain do-beir tarad daib.
Bennacht for cech n-indbas gignes for a m-brugaib,
cennach fore cobair bennacht Dé for Mumain.

Bennacht for a m-benda, for a lecca lomma,
bennacht for a n-glenda, bennacht for a n-dromma.
Gainem lir fo longaib ropat lín a tellaig,
i fánaib i r-redib i slebtib i m-bendaib.

God's blessing upon Munster, Men, women, children!
A blessing on the land, Which gives them fruit!
A blessing on every wealth Which is brought forth on their marches!
No one to be in want of help: God's blessing upon Munster!

A blessing on their peaks, On their bare flagstones,
A blessing on their glens, A blessing on their ridges!
Like sand of sea under shipsBe the number of their hearths:
On slopes, on plains, On mountain-sides, on peaks.

SOURCES
Anon. Betha Phatraic. Lebar Brecc, p. 24b-29b, Royal Irish Academy. URL

http://www.ucc.ie/celt/published/G201009/index.html.

Kuno Meyer. Selections from Ancient Irish Poetry. 2nd ed. London : Constable & Co., 1913
Maryjones

“That there's no level of my own psyche, no matter how primeval that is, that can't be of assistance to me and be on my side.” — John Moriarty

Is dóigh le fear na buile gurb é féin fear na céille.
The frenzied man reckons he is the sensible one.

"This is a righteous judgement of God upon these barbarous wretches...."
Oliver Cromwell, 1649, after the Siege of Drogheda

“Beliefs are actions. Cromwell's beliefs on the Irish [and on the English Royalists], they became actions in Drogheda. Beliefs are actions, not just movements in my mind.”
John Moriarty

From the Magill archive, by Mary Raftery.
It was this investigation of the Dunne family in 1983 that brought to Mary's attention the abuse of children in state industrial schools; the Dunne brothers each told Mary similar stories of abuse under the 'care' of religious orders. (The full PDF of this edition is embedded below.) In 1999, Mary Raftery's documentary series States of Fear exposed the true extent of physical and sexual abuse suffered by children in state industrial schools run by religious orders.

In 1961 at the age of 24, Christy Dunne, the eldest of the family, wrote a book. He had been charged with robbery and was on the run. He evaded the law for six months by living in a Jesuit retreat house in Dublin, and during that time, he wrote his book. By Mary Raftery. Additional reporting by Colm Toibin.

It concerned his childhood and that of his brothers and sisters. It told of their life on the streets of the Liberties, where their parents had a clothes stall in the Francis Street markets, and later of growing up in Dolphin's Barn, where the family moved into one of the Rutland Avenue Corporaation houses shortly after they were built in the mid-1940s.

But it concentrates particularly on the time the elder boys spent in industrial schools throughout the country, and on his own escape to England at the age of twelve and a half.

The industrial schools catered for boys up to the age of 16, and were run by religious orders, mainly by Christian Brothers. without State assistance. They were custodial centres in which orphans, school truants and boys with criminal convictions were all locked up together. They were known for the constant use of violence.

Eight of the Dunne brothers spent time in industrial schools. Christy was sent to Carriglea on Rochestown Avenue in Dun Laoghaire when he was eleven. Larry was in Daingean. Robert, Henry and Vianney all spent years in the Artane school. Gerard also spent time in an industrial school and

Johnny and Hubert were sent to Uptown in .County Cork which was run by the Rosminians.

Shamie and Charlie managed to avoid reformatory by leaving for England before they were sentenced. They were looked after by various aunts and uncles.

As they each progressed into their teens, the Dunne brothers became increasingly involved in petty crime and some were sent to reformatories for such offences as robbing gas meters and shoplifting…

https://magill.ie

So that troubled time continued, woe
that never stopped, steady affliction
for Halfdane's son, too hard an ordeal.
There was panic after dark, people endured
raids in the night, riven by the terror.
Seamus Heaney, Beowulf

Our history is the history of our success in making ourselves and our world unreal. What it comes down to is a choice between being unreal in an unreal world or being real in a real world.
John Moriarty, Invoking Ireland

JAMBO
THE HUMAN CONDITION

they got the schools attacking them
they're telling them to go a certain way with their life
be academically right
as if we're meant to lose sight
or follow the syllabus
or end up somewhere in between fighting for our principles
there's no community cos we don't do nothing communally
all we do is talk this slang fluently
that's the only thing out the ghetto we don't do brutally
question every face that's new to me…
…now i see the truth instead of what i used to see
we're living in a place that promotes hate exclusively…
cos you won't right your own wrongs until it's too late
cos you've given up on life because you've no faith..
…grew up neglected
raised in estates disconnected
smart minds never intercepted and left rejected
educated from a different perspective i'm directed
bitten by the fast life livin infected
on the streets where your mindstate stays separate
where you commit sin or even k!ll to be accepted
nowadays if there's profit then of course there's incentive
the boys are waging all out war because remorse is subjective
they grew up too quick and never got their life back from where they left it

MURPHY. Now every Irish boy,
And all colleens (or lasses),
Professors teach
The Saxon speech
At Elocution classes!
And all who don't employ
The purest English accent,
Are as a rule
To Infant School
Incontinently back sent!
And will a man be meek and dumb,
And see the Irish nation
Advance by rapid leaps and hops
To be a race of Saxon fops?
Ireland, that's what ye'll become
Wid all this education!
THE EMERALD ISLE or THE CAVES OF CARRIG-CLEENA
written by Basil Hood, composed by Arthur Sullivan and Edward German

'Once educated, a mind is no longer as transformatively available to alternative modes of thinking, intuition, and perception as it originally was.'
John Moriarty

And however your life goes…it cannot return to past times: you will never be just as you were. What has hurt you will leave scars. But as a tree that is hacked and torn, if it lives, will be the same tree - will be an oak if an oak it was before - so you are still … All your past is within you, good and bad alike.
Elizabeth Moon, The Deed of Paksenarrion

The process which, if not checked, will abolish Man goes on apace among Communists and Democrats no less than among Fascists. The methods may (at first) differ in brutality. But many a mild-eyed scientist in pince-nez, many a popular dramatist, many an amateur philosopher in our midst, means in the long run just the same as the Nazi rulers of Germany: 'Traditional values are to be debunked' and mankind to be cut out into some fresh shape at the will (which must, by hypothesis, be an arbitrary will) of some few ... people...
C.S. Lewis, The Abolition of Man

Catholic Martyrs of the [Nazi] Holocaust
https://www.catholic.com
MATTHEW E. BUNSON • 11/1/2008
The truth is many thousands of Catholic men, women, and children died in concentration camps, SS and Gestapo torture chambers, or in fields and villages across Europe for the "crime" of proclaiming the truth to one of the most evil regimes in human history….

...what many people don't know is that the Church itself was a target of the Nazis. On June 6, 1941, Martin Bormann, head of the Nazi Party Chancellery, private secretary to Adolf Hitler, and one of the most powerful figures in the Third Reich, issued a secret decree for all Gauleiters (or regional party leaders) of the Reich regarding the true intentions of the Nazi regime toward the Christian churches.

More and more the people must be separated from the churches and their organs the pastors . . . Just as the deleterious influences of astrologers, seers and other fakers are eliminated and suppressed by the State, so must the possibility of church influence also be totally removed . . . Not until this has happened, does the state leadership have influence on the individual citizens. Not until then are the people and Reich secure in their existence for all time. …

In February 1933, Hermann Göring banned all Catholic newspapers in Cologne on the claim that Catholics were illegally engaging in politics. The ban was lifted soon after, but Catholics had been sent a message. A short time later, thugs from the Sturmabteilung (SA), the Brownshirts, stormed a gathering of the Christian trade unions and the Catholic Center Party and brutalized many of those in attendance…
…
Hundreds of priests were arrested for speaking out against the anti-democratic changes and the persecution of Jews. Thousands of members of the Catholic Center Party were in jails or concentration camps…
…
The Nazi Party's overarching policy was described by the term Gleichschaltung, denoting the effort to bring all German culture, religious practice, politics, and even daily life into strict conformity with Nazi ideology. It was a policy of total control of thought, belief, and practice and entailed the systematic eradication of all anti-Nazi elements in the country. The effort to control the churches was termed the Kirchenkampf (the war against the church), although Catholics were not attacked on the legal basis of their Catholicism. Rather, Catholics who opposed the Nazis were arrested and murdered for "crimes" against the state.

One such prominent Catholic victim was the president of Catholic Action in Germany, Erich Klausener. The devout Catholic German delivered a speech in June 1934 against the regime at the Catholic Congress in Berlin. He was shot to death in his office on June 30, during the so-called Night of the Long Knives …

…At the start of 1933, there were over 400 daily Catholic newspapers in Germany. By 1935, there were none. Over the succeeding years, the surviving Catholic periodicals and the diocesan papers slowly ended publication. In 1941, the Nazis shut down the remaining diocesan weekly papers and Catholic journals….

...By the end of the 12-year reign of Adolf Hitler in 1945, tens of millions of Catholics had died as soldiers, in forced labor, as civilian casualties in the fighting, or as victims in the gas chambers. Catholic churches, cathedrals, monasteries, convents, schools, universities, and monuments lay in ruins….

…the 2,720 clergy sent to Dachau, 2,579 were Catholic priests, along with uncertain numbers of seminarians and lay brothers. Most were Polish priests, 1,748 in all; there were also 411 German priests. Of the 1,034 priests who died in the camp, 868 were Polish. The priests were housed in a special "priest block" and were targeted for especially brutal treatment by the SS guards.

It is estimated that at least 3,000 other Polish priests were sent to other concentration camps, including Auschwitz, while priests from across Europe were condemned to death and labor camps: 300 priests died at Sachsenhausen, 780 at Mauthausen, and 5,000 at Buchenwald. These numbers do not include the priests who were murdered en route to the camps or who died from diseases and exhaustion in the inhuman cattle cars used to transport victims.…

Irish Celebration
Macklemore & Ryan Lewis

I'm an Irishman
Leather weathered Irish skin
In the night sky we fly it in
Pride for the life we fight to live
History, I write with it
Spit it with the dialect
…
And when they pulled up on that shore
First generation born
Toast to those that made it
on a boat to [Algonquin Land before]

And when the English colonizer came
They filled up bottles of gasoline, turned 'em into balls of flame
And hurled 'em to protect what's ours
Don't touch these lucky charms
Whole bunch of Irish screaming "Fuck the London Guard"

I'm …dissin' London, it's bloody raw
Go against the Irish and get a bloody jaw
Preaching nonviolence

but reminds of the scars
UNIFY US!

“There was so much confusion about the different terms,” said Charlie. “In the course of trying to figure it out, we realize that there’s a reason why it doesn’t quite make sense to us. It’s because it doesn’t quite make sense.” ― Michael Lewis, The Big Short: Inside the Doomsday Machine

Speakers use [Metacom]’s War to espouse equality for all By Rachel Rapkin Greenfield Recorder 1 Márta 2016 GREENFIELD
Did the [Chief] Philip’s War truly end in 1676? According to Nipmuc Tribe member David Tall Pine White, some indigenous people feel the battle persists to this day.

“Natives today still believe that war continues on a different kind of level,” White said ...regarding the untold histories of 1676 and beyond....

A great many of those who "debunk" traditional or (as they would say) "sentimental" values have in the background values of their own which they believe to be immune from the debunking process C.S. Lewis, The Abolition of Man

ADDRESS BY HIM EMPEROR HAILE SELASSIE I TO THE UNITED NATIONS Oct. 6, 1963
“Until the philosophy which holds one race superior and another inferior is finally and permanently discredited and abandoned, everywhere is war. And until there are no longer first-class and second-class citizens of any nation, until the colour of a man's skin is of no more significance than the colour of his eyes. And until the basic human rights are equally guaranteed to all without regard to race, there is war. And until that day, the dream of lasting peace, world citizenship, rule of international morality, will remain but a fleeting illusion to be pursued, but never attained... now everywhere is war.”

An té nach nglacann comhairle glacfaidh sé comhrac.

The Tao, which others may call Natural Law or Traditional Morality or the First Principles of Practical Reason or the First Platitudes, is not one among a series of possible systems of value. It is the sole source of all value judgments. If it is rejected, all value is rejected. If any value is retained, it is retained. The effort to refute it and raise a new system of value in its place is self-contradictory. There has never been, and never will be, a radically new judgment of value in the history of the world. What purport to be new systems or…ideologies…all consist of fragments from the Tao itself, arbitrarily wrenched from their context in the whole and then swollen to madness in their isolation, yet still owing to the Tao and to it alone such validity as they posses. --C.S. Lewis, The Abolition of Man

... the episodes that happen after the death of Fergus, in which he is resurrected to tell the tale of TBC and in which he appears in a vision text holding open the mouth of a hell beast. '

Title The heroic biography of Fergus Mac Róich. A case study of the heroic-biographical pattern in Old and Middle Irish literature Author(s) Ní Mhaoileoin, Patricia Publication Date 2015-12-04 Item record http://hdl.handle.net/10379/5446

法儀:
子墨子曰：「天下從事者，不可以無法儀，無法儀而其事能成者無有也 1。雖至士之為將相者，皆有法，雖至百工從事者，亦皆有法。百工為方以矩，為圓以規，直衡以水，2 以繩，正以縣。無巧工、不巧工，皆以此五者為法。巧者能中之，不巧者雖不能中，放依以從事，猶逾己。故百工從事，皆有法所度。」

On the necessity of standards:
Mozi said: To accomplish anything whatsoever one must have standards. None have yet accomplished anything without them. The gentlemen fulfilling their duties as generals and councillors have their standards. Even the artisans performing their tasks also have their standards. The artisans make square objects according to the square, circular objects according to the compasses; they draw straight lines with the carpenter's line and find the perpendicular by a pendulum. All artisans, whether skilled or unskilled, employ these five standards. Only the skilled workers are accurate. Though the unskilled labourers have not attained accuracy, yet they do better by following these standards than otherwise. Thus all artisans follow the standards in their work.
MOZI https://ctext.org throughout

Hell is empty and all the devils are here.
William Shakespeare, The Tempest
It is the magician’s bargain: give up our soul, get power in return. But once our souls, that is, ourselves, have been given up, the power thus conferred will not belong to us. We shall in fact be the slaves and puppets of that to which we have given our souls.
C.S. Lewis, The Abolition of Man

from THE REFORMATION.
Written in the year 1652, by Samuel Butler. From his Posthumous Works.
...Men of souls so base and low,
Meer bigots of the nation ;
Whose designs are power and wealth,
At which by rapine, power, and stealth, Audaciously they vent're ye ;
They lay their consciences aside,
And turn with every wind and tide,
PufF'd on by ignorance and pride,
And all to look like gentry.
Crimes are not punish' d 'cause they're crimes,
But cause they're low and little : Mean men for mean faults in these times Make satisfaction to a tittle ; While those in office and in power
Boldly the underlings devour,
Our cobweb laws can't hold 'em ; They sell for many a thousand crown
Things which were never yet their own, And this is law and custom grown,
'Cause those do judge who sold em.

法儀:
今大者治天下，其次治大國，而無法所度，此不若百工辯也。然則奚以為治法而可？當皆法其父母，奚若？天下之1為父母者眾，而仁者寡，若皆法其父母，此法不仁也。法不仁不可以為法。當皆法其學，奚若？天下之為學者眾，而仁者寡，若皆法其學，此法不仁也。法不仁不可以為法。當皆法其君，奚若？天下之為君者眾，而仁者寡，若皆法其君，此法不仁也。法不仁不可以為法。故父母、學、君三者，莫可以為治法2。
On the necessity of...:
Now, the government of the empire and that of the large states do not observe their standards. This shows the governors are even less intelligent than the artisans. What, then, should be taken as the proper standard in government? How will it do for everybody to imitate his parents? There are numerous parents in the world but few are magnanimous. For everybody to imitate his parents is to imitate the unmagnanimous. Imitating the unmagnanimous can not be said to be following the proper standard. How will it do for everybody to follow his teacher? There are numerous teachers in the world but few are magnanimous. For everybody to

imitate his teacher is to imitate the unmagnanimous. Imitating the unmagnanimous cannot be taken as following the proper standard. How will it do for everybody to imitate his ruler? There are many rulers in the world but few are magnanimous. For everybody to imitate the ruler is to imitate the unmagnanimous. Imitating the unmagnanimous cannot be taken as following the right standard. So then neither the parents nor the teacher nor the ruler should be accepted as the standard in government. MOZI

The rebellion of new ideologies against the Tao is a rebellion of the branches against the tree: if the rebels could succeed they would find that they had destroyed themselves.
C.S. Lewis, The Abolition of Man

Vandana Shiva, Yes! magazine, Dec 31, 2002
Well I'm a physicist, not a social scientist. But as a citizen of India, I have had to suffer the violence and brutality that comes with rising fundamentalism, and I've asked myself how a society that is the cradle of peace, the land of Gandhi and Buddha, could be reduced to one of the most volatile societies in the world.

“Because the British keep India in subjection by the sword. .... Those who talk of winning India’s independence by peaceful means do not know the British, I am sure.....”— Bankim Chandra Chattopadhyay, Anandamath

Don't waste your love on somebody, who doesn't value it.
William Shakespeare, Romeo and Juliet

法儀:
然則奚以為治法而可？故曰莫若法天。天之行廣而無私，其施厚而不德，其明久而不衰，故聖王法之。既以天為法，動作有為，必度於天，天之所欲則為之，天所不欲則止。然而天何欲何惡者也？天必欲人之相愛相利，而不欲人之相惡相賊也。奚以知天之欲人之相愛相利，而不欲人之相惡相賊也？以其兼而愛之，兼而利之也。奚以知天兼而愛之，兼而利之也？以其兼而有之，兼而食之也。
On the necessity of standards:
What then should be taken as the standard in government? Nothing better than following Heaven. Heaven is all-inclusive and impartial in its activities, abundant and unceasing in its blessings, and lasting and untiring in its guidance. And, so, when the sage-chiefs had accepted Heaven as their standard, they measured every action and enterprise by Heaven. What Heaven desired they would carry out, what Heaven abominated they refrained from. Now, what is it that Heaven desires, and what that it abominates? Certainly Heaven desires to have men benefit and love one another and abominates to have them hate and harm one another. How do we know that Heaven desires to have men love and benefit one another and abominates to have them hate and harm one another? Because it loves and benefits men universally. How do we know that it loves and benefits PEOPLE universally? Because it claims all and accepts offerings from all.MOZI

Have you heard the tale of
An Cloidheamh Soluis Agus Fios Fáth an Aon Sgéil ar na Mnáibh,
The Shining Sword and the Knowledge of the Cause of the One Story about Women?
ZEITSCHRIFT FÜR CELTISCHE PHILOLOGIE HERAUSGEGEBEN
von KUNO MEYER UND L. CHR. STERN, 1897, London/Paris.
Note: Mr. Daniel Ó Foharta of Calla National School, Ballyconneely, Galway
'I took down this story from the [grand-daughter of] a famouMi'kmaqs old seanchaí'

Have you heard of a Cloidheamh Mór? Did you know the word used in English for time is ó cloch, by the stones? Why would they retain that word? Time to work? Cloch, cloch, this is cloch now, not your stones. His name is Big Ben, Hucked Finn. Look at them Huck-sters, ain't got no Big Bucks. Suckers! I'm gonna git you...

Son of the Sun
Willie Ó Duinn, Algonquin First Nation

Son of the sun
Son of the earth
The soul of life
Children of the world
Daughters of starlight
And daughters of mirth
Sisters of sunlight
Sisters of earth
Brothers of nature
Brothers of old
Brothers of legend
Like the story untold

[Post-Chorus]
I had a dream of my own accord
We laid to rest the gun and the sword
Buried the hatchet, buried the stake
Bowed to each other, peace to make

[Verse 1]
The Earth supplies and nature feeds
But we turn and quake for artificial needs
Com? down to earth and stay a while
The sun is shining just sit there and smile
[Verse 1]
I pity the country
I pity the state
And the mind of a man
Who thrives on hate
Small are the lives
Of cheats and of buyers
Of bigoted news press
Fascist town criers
Deception annoys me
Deception destroys me
The Bill of Rights throws me
In jails they all know me
Frustrated are churchmen
From saving a soul man
The tinker, the tailor
The colonial governor
They pull and they paw me
They're seeking to draw me

Away from the roundness
Of the light

[Verse 2]
Silly civil servants
They thrive off my body
Their trip is with power
Backbacon and welfare
Police, they arrest me
Materialists detest me
Pollution, it chokes me
Movies, they joke me
Politicians exploit me
City life, it jades me
Hudson Bay flees me
Hunting laws freak me
Government is bumbling
Revolution is rumbling
To be ruled in impunity
Is tradition continuity
I pity the country
I pity the state
And the mind of a man
Who thrives on hate

A life in music - Proinnsías Ó Duinn on conducting the RTÉ NSO
Updated / Wednesday, 28 Oct 2020 10:37
Proinnsías Ó Duinn: "I've had a great time but I've been fortunate and lucky..."
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Almost sixty years on from his first appearance with the Raidio Éireann Symphony Orchestra, Proinnsías Ó Duinn returns this Friday to conduct RTÉ National Symphony Orchestra LIVE in works including that from his debut with the orchestra in 1962, Schubert's Symphony No. 5. He talks to Michael Quinn about 'been fortunate and lucky', being used to having no audience and about being optimistic that audiences will come back.

When Proinnsías Ó Duinn steps onto the National Concert Hall's podium this Friday, it will bring the Dublin-born conductor and composer one step closer to marking the 60th anniversary of his first appearance with the RTÉ National Symphony Orchestra.

Fittingly, the finale of his wide-ranging programme will be Schubert's youthful Fifth Symphony, the work with which Ó Duinn recalls he made his debut with the Raidio Éireann Symphony Orchestra (as it was then known) in June 1962.

"I've had a great time but I've been fortunate and lucky. If you don't have loads of money and political connections, you better have good luck. I've known lots of people who are very talented but haven't had the luck or been in the right place at the right time."

In the intervening years, Ó Duinn's career has flourished, seeing him fronting orchestras in Iceland and Ecuador before returning to Ireland to lead the RTÉ Singers and subsequently, from 1978 to 2003, the RTÉ Concert Orchestra, where he remains its conductor laureate (Ireland's first-ever such appointment). This year, he began his fifth decade as music director of Dublin'shighly respected

Our Lady's Choral Society.

Running parallel to all of that has been a composing career – "Composing is a bit like having the flu, you have to get it off your chest" – including his acclaimed score for the 1980 television adaptation of James Plunkett's Strumpet City. It has been, he says, a good life.

"I've had a great time but I've been fortunate and lucky. If you don't have loads of money and political connections, you better have good luck. I've known lots of people who are very talented but haven't had the luck or been in the right place at the right time. I'm glad to say it worked out for me."

"Fauré and Schubert were both great songwriters and that shows in their music. They knew how to write a melody or two."

As a child, Ó Duinn's interest in music was encouraged by his older, clarinet-playing brother, and quickened when a childhood illness confined him to bed for a protracted period, a situation he took gainful advantage of: "Instead of doing the things I should have been doing at that age, I had a piano beside the bed and studied scores."

https://www.rte.ie/culture/2020/1028/1174389-a-life-in-music-proinnsias-o-duinn-on-conducting-the-rte-nso/
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Modern Chinese Literature and Culture

The Ohio State University

The Book of Swindles
Selections from a Late Ming Collection
By Zhang Yingyu
Translated by Christopher Rea and Bruce Rusk

Reviewed by Yinghui Wu
MCLC Resource Center Publication (Copyright August, 2018)

The Book of Swindles, by Zhang Yingyu 張應俞 (fl. 1612-17), is a collection of fascinating tales that speak to a common concern over time and across cultures—namely, anxiety about deception. A product of the publishing boom in seventeenth-century China, with a preface dated 1617, the book is "said to be the first Chinese story collection focused explicitly on the topic of fraud" (xiii). Ostensibly a manual for self-protection against scams, it belongs to a rich body of publications that promise to help their readers navigate the increasingly complex and perilous world of late Ming China.[1] Yet, this book serves equally well as a manual for swindlers (xiv).

The author, also speaking as the commentator on his stories, often marvels at the crooks' ingenuity while lamenting the moral decline of his age and blaming the victims for their folly or naïveté. The forty-four stories, elegantly translated by Christopher Rea and Bruce Rusk, offer a valuable source for specialists of late imperial China, as well as a good read for anyone looking for entertainment. The translation represents just over half of the eighty-four stories in the original

A New Book for Foiling Swindlers (杜騙新書), a text offering abundant details on late Ming society that has rarely been studied. The stories are organized into twenty-four categories according to the method of the swindle, the perpetrator, or the location of the crime.

A quick look at the categories shows us the variety of themes, such as “The Bag Drop,” “Brokers,” “Fake Silver,” “Government Underlings,” and “Corruption in Education.” Some of the story titles, such as “Marrying a Street Cleaner and Provoking His Death” and “Eating Human Fetuses to Fake Fasting,” are clearly designed to titillate the reader. Swindlers and their victims in the book come from the four corners of the empire and every level of society, ranging from government officials and examination candidates to merchants to various marginal men and women from dubious backgrounds.

Living in towns and villages, and traveling on roads, rivers, and canals, they mingle in a geographically indefinite and socially fluid space referred to as jianghu 江湖 (the rivers and lakes), a space of alluring opportunities and lurking dangers where one has to constantly be alert to deception (xx). A typical swindle story features an encounter between the devious crook and the mark, who is either a “greenhorn” with limited knowledge of the world or an “old hand” with rich experience (6).

The reader is held in suspense about how the swindler pulls off his trick and gets away with it, or how the “old hand” beats the swindler in an “ongoing battle of wits” (xv). As a whole, the collection gives a panoramic picture of the late Ming, a jianghu of expanding wealth but dwindling trust, where one had to take precautions against family members, acquaintances, and strangers in everyday life and especially during travel.
A book about fraud and pretense, The Book of Swindles is particularly useful for scholars to reflect on questions of authenticity and falsification in the late Ming.

The stories show that, apart from being a subject of philosophical debate, falsification is prevalent in mundane life in the form of forged letters, sham seals, fake identities, and misrepresentations of social relations.

Certain roles and appearances are particularly effective in misleading people: imposters promising to have special access to examiners swindle large sums of money out of examination candidates (151); a crook pretending to be the son of a powerful official fools both a local magistrate and a merchant (52); a man in flashy clothes easily arouses speculations about his wealth and status (56). Imposture, as a recurrent theme in The Book of Swindles, calls to mind similar scenarios in the short stories of Feng Menglong 馮夢龍 (1574-1645) and Ling Mengchu 凌濛初 (1580-1644), and furthermore, the literati’s debunking of various sham performers on the late Ming cultural stage.

[2] Reading these sources together gives us a better understanding of the ways in which both the elite and the common folk experienced the radical changes in social order, and the means by which they dealt with the loss of genuineness in the empire and in their immediate surroundings.
Since the stories take place in the vibrant commercial world of the late Ming, silver plays a critical role in them as a medium of exchange, as the bait with which crooks lure their marks, and as the final target of their schemes.

Notably, several stories illustrate the trade among silver, status, and sex. Daughters and mothers are sold to pay off debts (38; 118), but clever women also use sex to extort money... (130). A geomancer plots to make his wife conceive children with scions of elite families as a way of stealing their “seed” of high rank and wealth (121).

The connection between sexual transgression and the flow of wealth in some of the stories reminds us of similar themes in Ming novels such as the Plum in the Golden Vase (金瓶梅).[3] For literary scholars, such parallels are particularly illuminating.

Stories in the collection were drawn from a wide variety of sources; some clearly share similar plot elements with other fictional works. The anecdote of a magistrate exposing the fraud of a monk eating fetuses is reminiscent of the murderous monks in fiction, especially those in the early Qing story collection Idle Talk under the Bean Arbor (豆棚閒話) (179).[4]

A version of the deeply cynical tale, "A Buddhist Monk Identifies a Cow as His Mother," turns up over a century later in the novel The Scholars (儒林外史) (xxx). Certain bizarre stories, such as a Buddhist master using a charmed fox heart to control minds, or a boy born of a woman and a monkey, are apparently based on local gossip or hearsay (xxx).

In the author's commentaries we catch glimpses of certain assumptions that would have been familiar to the original audiences of the collection. For example, he advises that a traveling merchant should try his best to pick a fair and honest broker (45) and suggests that one should avoid lawsuits at all costs because the yamen is "a thicket of swindles" (107).

He shows that it is wise to use one crook to track down another crook, because "it takes a thief to catch a thief and a gambler to catch a gambler" (119). He tends to be unsympathetic and practical, emphasizing the individual's responsibility for taking care of his own safety and property.

His remarks are valuable, not because they are necessarily faithful reflections of social reality, but because they shed light on the popular knowledge that circulated and shaped seventeenth-century readers' understanding of their own era.

The volume is a welcome addition to recent translations of Chinese story collections from the Ming and Qing periods.[5] The stories, presented in highly readable English, will be a rich [educational] resource for courses in Chinese history, society, and culture.

The translators' introduction is deeply insightful and stimulating; it not only informs students and general readers about the social context and the collection's sources, themes, and influence, but also touches on a broad range of topics that scholars may further explore using this newly available translation.

The Book of Swindles has just started to attract scholarly attention in the English-speaking world. I expect it to serve as a significant resource for future studies of late imperial Chinese literature, culture, history, law, and society.

Yinghui Wu
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Notes:

[1] The era saw the proliferation of encyclopedias for daily use and guidebooks for traveling merchants. See, for example, Yuming He's study, in Home and the World: Editing the "Glorious Ming" in Woodblock-Printed Books of the Sixteenth and Seventeenth Centuries (Cambridge, MA: Harvard University Asia Center, 2013), and Chen Xuewen 陳學文, Ming Qing shiqi shangye shu ji shangren shu zhi yanjiu 明清时期商业书及商人书之研究 (Taibei: Hongye wenhua, 1997).

[2] For instance, educated men who did not hold office often usurped the title of "mountain man" (山人), styling themselves as lofty-minded recluses but actually living as freeloaders. This and other sham performers were targets of ridicule in elite writings. See Shen Defu 沈德符, Wanli yehuo bian 萬曆野獲編, vol. 23 (Beijing, Zhonghua shuju, 1997), 585.

[3] For discussion of the association between financial capital and sexual capital in Jin Ping Mei, see Martin W. Huang, Desire and Fictional Narrative in Late Imperial China (Cambridge, MA: Harvard University Asia Center, 2001), 96-100.

[4] See Chapter 6, “The Exalted Monks Who Faked Transcendence,” in Aina the Layman, Idle Talk under the Bean Arbor: A Seventeenth-Century Chinese Story Collection, ed. Robert E. Hegel (Seattle: University of Washington Press, 2017), 86-100.

[5] Feng Menglong, Stories Old and New: A Ming Dynasty Collection, trs. Shuhui Yang and Yunqin Yang (Seattle: University of Washington Press, 2000); Feng Menglong, Stories to Caution the World: A Ming Dynasty Collection, trs. Shuhui Yang and Yunqin Yang (Seattle: University of Washington Press, 2005); Feng Menglong, Stories to Awaken the World:

A Ming Dynasty Collection, trs. Shuhui Yang and Yunqin Yang (Seattle: University of Washington Press, 2009); Aina the Layman, Idle Talk under the Bean Arbor: A Seventeenth-Century Chinese Story Collection, ed. Robert E. Hegel (Seattle: University of Washington Press, 2017); Ling Mengchu, Slapping the Table in Amazement: A Ming Dynasty Story Collection, trs. Shuihui Yang and Yunqin Yang (Seattle: University of Washington Press, 2018).

The Last of the Travelling People
Pecker Dunne

Ah, me name, it is Paddy
I'm called Pecker Dunne,
My cry, "It is all for all, one for one".
I walk the roads but I never run,
I'm the last of the travellin' people.

With me banjo and fiddle
I honor the song,
I'll sing to all people who do me no wrong,
But if others despise me I'll just move along
And know I'll find friends in the mornin'.

Oh, the money is money and
friends they are friends,
I'm drinkin' with them
after all money ends.

But it isn't the money,
It's on them I depend,
when times and the gods are against me.

From Belfast to Wexford, from Clare to Tralee,
a town with a pub is a livin' for me.
I haven't a home, but by God I am free,
I'm the last of the travellin' people.

Oh, the road isn't easy but it's what I choose,
I'm not always a winner but I'll never lose.
I've the pride of me race and the last of the few,
and I live like my father taught me.

Now I'm on the road again, travellin' still,
Summer and winter, keep travellin' I will.
For the road it is long and I know it'll kill
the last of the travellin' people.
https://lyricstranslate.com

The things that were so bad, that hurt so. If I forget them, if I forget such things still happen, how can I help others? My scars prove that I know myself what others suffer.
Elizabeth Moon, The Deed of Paksenarrion

Having intelligence, we must not act in ignorance. Having choice, we must not act without responsibility.
Ursula K. Le Guin, The Farthest Shore

Tao Te Ching - Lao Tzu - chapter 1
The Tao that can be told is not the eternal Tao.
The name that can be named is not the eternal name.
The nameless is the beginning of heaven and earth.
The named is the mother of ten thousand things.
Ever desireless, one can see the mystery.
Ever desiring, one can see the manifestations.
These two spring from the same source but differ in name;
    this appears as darkness.
Darkness within darkness.
The gate to all mystery.

Ballad of Crowfoot, Willie Dunn
1102-1160 Guillananaohmh Ó Dhuinn, Ollamh of Leinster

See the settlers in more numbers
He takes whatever he encounters
You've seen the Sioux all battered, beaten
They're all in rags, they haven't eaten

The Nez Perce' were much the same
It seems like such a heartless game

And it's eighteen hundred seventy-six
And the enemy's full of those death-dealing tricks

Today the treaty stands on the table
Will you sign it? Are you able?
It offers food and protection too
Do you really think they'll hold it true?

It offers a reserve, now isn't that grand?
And in return you cede all of your land

“The principal castle of the Dunnes was built in Tinnahinch in the old parish of Rearymore (east of

Clonaslee)[County Laois] by Tadhg MacLaighnigh Ui Duinn who ruled the territory in 1475. It was the residence of the chief of the Dunnes. A map made in 1563 shows this castle (Baun Riaganach) to be near the source of the river Barrow. The castle was located about one mile south of Tinnahinch Bridge beside the river Barrow. The place name Tinnahinch comes from "Tigh-na-hlnnse" or "house of the island." A fairly large stream flowing into the Barrow at the site of the castle almost surrounds it, creating the impression of an island. It is believed that the castle was on the west side of the river and, of course, this is in line with the place name description above. In fact, the field on the opposite (east) side of the Barrow was known locally as the Mill Field.

In 1547 the forces of Anthony St. Leger, the Lord Chief Justice, built a fortification around Baun-Riaganach in order to oppose the O'Connors and O'Moores. The castle was attacked and blown up by Cromwellian forces under Colonel Hewson in 1653. It was occupied by Charles Dunne, possibly the Catholic son of Barnaby Óg, who took part in the Confederate Wars (1641 - 1649). Very strong resistance from Charles resulted in Colonel Hewson using a full park of artillery to level the castle. Dr. O'Donovan, in his Ordnance Survey Letters for the Queen's County (1838), stated that "The present ruins of this castle are very trifling, but it was certainly, when perfect, a castle of considerable importance and extent." There is very little trace of it today with the possible exception of an old wall which may have formed part of the structure."1 "Riaganach is identified in a location name, mbád.ún riaganac., as "Badhun-Riaganach, i.e. the bawn of the Hy-Regan which was the tribe-name of the O'Dunnes, in the barony of Tinahinch and Queen's County" in 1547." "Badún : n o, m. (ba (pl. of bó) + dún ?) enclosing wall, fortified enclosure (for protection of cattle." http://www.askaboutireland.ie/reading-room/history-heritage/heritage-towns/towns-and-villagesoflao/clonaslee/tinnahinch-castle/ 2 http :// medievalscotland . org / kmo / AnnalsIndex / DescriptiveBynames / Riaganach .shtml. John O'Donovan, Annals of Ireland, by the Four Masters, Volumes 1-7 (New York, N.Y.: AMS Press, 1966), vol. 5, p. 1502, footnote "m" 3 http://dil.ie/5123

Samuel Butler [in his poem The Reformation written in 1652 and published after his death They lay their consciences aside, And turn with every wind and tide, Puff'd on by ignorance and pride, And all to look like gentry. Crimes are not punish'd 'cause they're crimes, But cause they're low and little: Mean men for mean faults in these times

...[It] was not until 1563 that a comprehensive settlement of [Laois and Offaly] took place. Aside from the obvious strategic purpose, the colony was now to serve a reforming or exemplary function whereby the native population were to be introduced to the benefits of English 'civility.'

The hope was to draw Gaelic Irish to 'civility' by allowing them to participate in a 'model' English colony. To guarantee this societal transformation, all the settlers, including the Gaelic Irish, were to adhere to a strict set of conditions which required them to use English language, dress and customs, and not to make use of the Gaelic brehon law system [the law of Christ] or to maintain Gaelic military men…

John Derricke's "Image of Irelande", Sir Henry Sidney, and the Massacre at Mullaghmast, 1578 The Image of Irelande by John Derricke Review by: Vincent P. Carey, Irish Historical Studies, Vol. 31, No. 123 (May, 1999), pp. 305-327. From JSTOR.

Wikipedia
On 7 July 1540, Sir Anthony St. Leger was appointed Lord Deputy of Ireland and tasked with the repression of disorder. He moved against the MacMorrough Kavanagh clan, who had long claimed the title of [chief] of Leinster, permitting them to retain their lands only by accepting feudal tenure on the English model.

By a similar policy, he exacted obedience from the O'Mores, O'Tooles and O'Conors in Laois and

Offaly. Having conciliated the O'Briens in the west and the Earl of Desmond in the south, he obtained the passage of an act in the Irish Parliament in Dublin, which conferred the title of King of Ireland on King Henry VIII and his heirs [which means exactly nothing in Gaelic law]

It was the succession of Aldfrith, son of [Chief] Oswiu (642–70), to the throne of Northumbria in 685 or 686 that provided the opportunity for Adomnán to visit Northumbria. We know from the Anonymous Life of St Cuthbert that immediately before he became chief,Aldfrith was on Iona where Adomnán had been abbot since 679. 1 Aldfrith was the son of Oswiu by an Irish mother who may have been a daughter, or other descendant, of Colmán Rímid of the Cenél nÉogain.

Ireland, ‘Aldfrith and the Irish genealogies’; Lacey, Cénel Conaill, pp 206–12. It should be noted that the genealogies recording this connection date from the eleventh and twelfth centuries and provide some contradictory information. However, the range of evidence discussed by Ireland allows as a minimal conclusion that Aldfrith did have an Irish mother. See also the discussion in Kirby, Earliest English kings, p. 143.

Five ages before the birth of Christ, to wit, from Adam to the Flood [Age One], from the Flood to Abraham[Age 2 etc.], from Abraham to David[Age Three], from David to the Captivity in Babylon[Fourth Age], from the Babylonian Captivity to the birth of Christ[Fifth age in Biblical time reckoning].

During that time women were in bondage and in slavery, until Adamnán, son of Ronan, son of Tinne, son of Aed, son of Colum, son of Lugaid, son of Setne, son of Fergus, son of Conall, son of Niall, came.

Cumalach was a name for women till Adamnán came to free them.

And this was the cumalach a woman for whom a hole was dug at the end of the door so that it came over her nakedness. The end of the great spit was placed upon her till the cooking of the portion was ended.

After she had come out of that earth-pit she had to dip a candle four men's hands in length in a plate of butter or lard that candle to be on her palm until division of food and distribution of liquor and making of beds, in the houses of chiefs and chieftains, had ended.

That woman had no share in bag nor in basket, nor in the company of the house-master; but she dwelt in a hut outside the enclosure, lest bane from sea or land should come to her chief.

CAIN ADAMNAINAN OLD-IRISH TREATISE ON THELAW OF ADAMNAN
EDITED AND TRANSLATED BY KUNO MEYER, Ph.D. 1905

. Adamnan did not rest satisfied till sureties and pledges weregiven into his hand for the fulfilment to him of this small and large tribute (for the reason why a guarantee is taken from a bad debtor is, in order that the guarantor may pay if the debtor do not pay) his son for a house-master, his soul for a confessor, every creature that moves about, every noble that walks the earth, every bell that is struck at the Hours are as hostages and pledges in the hand of God and Adamnan for the fulfilment of this Law.

It is then Adamnan spoke these words

 * Unless ye women of this world do good to my community,the offspring ye will bear shall decay, or they shall die full of crimes. Scarcity shall fill your storehouses, the [Afterlife] of Heaven ye

shall not obtain ; ye shall not escape by miserliness nor falsehood from Adamnan of Hi. *

Adamnan of Hi will help you, O women !

' Adamnan of Hi, beloved of all, has read the books of the^Gael ^.
This is the enactment of the Law of Adamnan of Hi. At Birr this enactment was enjoined on the men of Ireland and Britain as a perpetual law by order of their nobles, clerics and laymen, both their chiefs and ollaves and bishops and sages and confessors, including:
Fland Febla, the sage-bishop of Armagh, Diblaine Elnai, abbot of Imlech Ibair (i. e. Emly)
Cennfaelad, abbot of Bangor, Failbe Becc, abbot of Clonmacnois, Conodar, abbot of Lismore...
[All in quotes next to Saints names]
Quare.
Domine quid multiplicati.
Verba mea.
Domine deus mens.
Dixit insipiens.
Deus^ deus meus respice
Iudica me Domine innocentium * Leg. Iudica, Domine, nocentes me (Ps. 34)
Dixit iniustus.
Domine ne hi furore
Dixi custodiam
Deus deorum
Quid gloriaris
Dixit insipiens
Exurgat Deus
Salvum me
Deus uenerunt gentes
Deus, quis similis
Deuslaudem
Audite caeli quae loquor,'
Non nobis, Domine nan nobis, sed nomini tuo

^ Here begins the speech of the angel to Adamnan : After fourteen years Adamnan obtained this Law of God, and this is the cause. On Pentecost eve a holy angel of the Lord came to him, and again at Pentecost after a year, and seized a staff, and struck his side, and said to him : ' Go forth into Ireland, and make a law in it that women be not in any manner killed by men, through slaughter or any other death, either by poison, or in water, or in fire, or by anybeast, or in a pit, or by dogs, but that they shall die in their lawful bed. Thou shalt establish a law in Ireland and Britain for the sake of the mother of each one, because a mother has borne each one, and for the sake of Mary mother of Jesus Christ, through whom all are. Mary besought her Son on behalf of Adamnan about this Law.For whoever slays a woman shall be condemned to a twofold punishment, that is, his right hand and his left foot shall be cut off before death, and then he shall die, and his kindred shall pay seven full cumals ', and one-seventh part of the penance. If, instead of life and amputation, a fine has been imposed, the penance is fourteen years, and fourteen cumals shall be paid. But if a host has done it, every fifth man upto three hundred shall be condemned to that punishment ; if few, they shall be divided into three parts. The first part of them shall beput to death by lot, hand and foot having first been cut off; the second part shall pay fourteen full cumals ; the third shall be cast into exile beyond the sea,.under the rule of hard regimen ; for the sin is great when any one slays the mother and the sister of Christ's mother andthe mother of Christ, and her who carries the spindle and who clothes every one. But he who from this day forward shall put a womanto death and does not do penance according to the Law, shall not only perish in eternity, and be cursed for God and Adamnan, but all shall be cursed that have heard it and do not curse him, and do not chastise him

according to the judgement of this Law.' This is the speech of the angel to Adamnan.

...These are the pledges of this Law : one-third of the pledge in bronze or silver, according to the estimation of every territory, out of the property of every case. The pledge (.to be reHpemed) on the third day, judgement on the fifth day, payment on the tenth in all other cases ; in this case the pledge (is-^toJae—ced^emed) at once (?), judgement on the third day, payment on the fifth.
A further enactment of the Law, that in every suit a hostage is to be adjudged (?) both for the ranks of the laity and those of the church, within territories inside and outside, for small and large dues, in obedience to Adamnan or his communities. There is legal notice and impounding, and the Law of Adamnan or his communities shall not become extinct.

40. A further enactment of the Law: If innocent children or clerics are slain, it is to their tombs of burial their dues come, and their urradas-dues to their chiefs within their kindred. 41. A further enactment of the Law, that payment in full fines is to be made to Adamnan for every woman that has been slain, whether a man has a share in it, or cattle or a hound or fire or a ditch or a building, —for everything that is made is liable in the Law, both ditch andpit and bridge and fire-place and (door-)step and pools and kilns, and every other danger^, except the woman deserve it[Margaret Ó Kelly agus Dónal na Cásca?]. But onethird is left to be kept. If it is a [disabled slain] person, the other twothirds shall die. The one-third is his who has the right to it.

42. Whatever violent death a woman dies, except it be (by) the hand of God it is paid in full fines to Adamnan[the Catholicos of the Native Irish Catholic Church], both slaying and drowning and burning and poison and breaking and perishing in a quagmire and death by tame beasts and pigs and cattle. If, however, it is a first [math cech cin dona foluth] or on the part 'of the pigs or hounds, they shall be killed at once, and half the 'due of a human hand for it ; if it is not a first crime, full due is paid.

48. A further enactment of the Law : they shall feed the stewards of Adamnan's law, whatever their number, with the good food of their people [viz. We're allowed to notice], five men as guarantors, and the feeding of everyone who shall levy the dues of the Law shall be according to the wealth of every one[each accordingly?]...chieftain and church and people.

Cumal = three cows=3 oz. Gold ór
[based on somewhere else, 1 milch cow equals one ounce of gold]

5- At the end of four years God's angels came from Heaven toconverse with him. And Adamnan was lifted out of his stone chestand taken to the plain of Birr at the confines of the Ui Neill and Munster.* Arise now out of thy hiding-place,' said an angel* to Adamnan. * I willnot arise,' said Adamnan, * until women are freed for me.' It is thenthe angel said : * Omnia quae a Domino rogabis propter laborem tuumhabebis.' 16. * It shall not be in my time if it is done,' said Loingsech Bregban,a native of Fanait he was, of the race of Conall. ' An evil time whena man's sleep shall be murdered for women, that women should live, men should be slain. Put the deaf and dumb one to the sword, who assertsanything but that women shall be in everlasting bondage to the brinkof Doom.'

Movements seeking the "production and recovery of a national literature and [... J revival of the national language" have conflicted with positions such as "Liberator" Daniel O' Connell's that "the old language" was "a barrier to modern progress" . The strands of discourse represented in. Translations [by Brian Friel] echo issues raised by such language debates. Sarah E. Wheaton Colby Quarterly, Volume 37, no.3, September 2001, p.236-246

By Blarney Kings blindfold the nations,
By Blarney statesmen buy and sell the [saoirse] of the people,
By Blarney politicians degrade and use the people,
By Blarney pretended patriots delude their followers,
By Blarney preachers, poets, divines,
liberators are enabled to delude the human race
on their own vile
and mercenary purposes and sordid vile ends -duchas.ie

Ballad of Crowfoot, Willie Ó Duinn

And they're coming in swift like the wind-blown sand
They shoot the buffalo and kill the game
And send their preachers in to shame
And it's eighteen hundred sixty-four
And you think of peace and you think of war

https://www.maryjones.us/ctexts/lebor3.html#39
Lebor Gabála Érenn: The Book of Invasions
§39-54: The Nemedians and the Fir Bol

§39. Now Ireland was waste thereafter, for a space of thirty years after Partholon, till Nemed son of Agnomain of the Greeks of Scythia came thither, with his four chieftains; [they were the four sons
§41. It is Nemed who won the battle of Ros Fraechain against Gand and Sengand, two [Chiefs] of the Fomoraig, and the twain were slain there. Two royal forts were dug by Nemed in Ireland, Raith Chimbaith in Semne, Raith Chindeich in Ui Niallain. The four sons of Matan Munremar dug Raith Cindeich in one day: namely, Boc, Roboc, Ruibne, and Rotan. They were slain before the morrow in Daire Lige by Nemed, lest they should improve upon the digging.

§42. Twelve plains were cleared by Nemed in Ireland: Mag Cera, Mag Eba, Mag Cuile Tolaid, and Mag Luirg in Connachta: Mag Seired in Tethba; Mag Tochair in Tir Eogain; Mag Selmne in Araide; Mag Macha in Airgialla; Mag Muirthemne in Brega; Mag Bernsa in Laighne; Leccmag and Mag Moda in Mumu. of Nemed]. Forty-four ships had he on the Caspian Sea for a year and a half, but his ship alone reached Ireland. These are the four chieftains, Starn, Iarbonel the Soothsayer, Annind, and Fergus Red-Side: they were the four sons of Nemed.

§44. The progeny of Nemed were under great oppression after his time in Ireland, at the hands of More, s. Dela and of Conand s. Febar [from whom is the Tower of Conand named, which to-day is called Toirinis Cetne. In it was the great fleet of the Fomoraig]. Two thirds of the progeny, the wheat, and the milk of the people of Ireland (had to be brought) every Samain to Mag Cetne. Wrath and sadness seized on the men of Ireland for the burden of the tax. They all went to fight against the Fomoraig. They had three champions, Semul s. Iarbonel the Soothsayer s. Nemed, Erglan s. Beoan s. Starn s. Nemed, Fergus Red-Side s. Nemed. Thirty thousand on sea, other thirty thousand on land, these assaulted the tower. Conand and his progeny fell.

§45. So, after that capture, More son of Dela came upon the, with the crews of three-score ships, and they fell in a mutual slaughter. The sea came up over the people of Ireland, and not one of them fled from another, so severe was the battling: none escaped but one ship, in which there were thirty warriors. They went forth, parting from Ireland, fleeing from the sickness and taxation: Bethach died in Ireland of plague; his ten wives survivied him for a space of twenty-three years. Ibath and his son Baath went into the north of the world. Matach and Erglan and Iartach, the three sons of

Beoan, went to Dobar and Iardobar in the north of Alba.

“The chain is only as strong as its weakest link,
for if that fails the chain fails
and the object that it has been holding up
falls to the ground.”
― Thomas Reid, Essays on the Intellectual Powers of [Daoine]

Fair is foul, and foul is fair, hover through fog and filthy air.
Willam Shakesphere, Macbeth

(translation by Gia-fu Feng and Jane English)

John Dunne was a poor travelling man who travelled this locality for six years. He was welcome to the places around here.
Location:
Killallaghtan, Co. Galway
Dúchas schools collection

The final stage is come when Man by eugenics, by pre-natal conditioning, and by an education and propaganda based on a perfect applied psychology, has obtained full control... Human nature will be the last part of Nature to surrender to Man. The battle will then be won. We shall have ‘taken the thread of life out of the hand of Clotho’ and be henceforth free to make our species whatever we wish it to be. The battle will indeed be won. But who, precisely, will have won it?
C.S. Lewis, The Abolition of Man

FOODTECH
Numi secures €3M Seed funding to advance cultivated breast milk
The company is working to recreate in vivo breast milk in vitro, through cell cultivation.

Today French milktech startup Numi, formerly MUMilk, raised €3 million in Seed funding.

Founded by Eden Banon-Lagrange and Eugénie Pezé-Heidsieck, the company is working to recreate in vivo breast milk in vitro, through cell cultivation, offering parents a natural choice when breastfeeding isn't an option.

"Thanks to cell culture, we can get as close as possible to the benefits of natural breast milk" co-founder Eden Banon-Lagrange told BFM Business this week.

To produce the milk, human breast cells are isolated, cultured, and grown in laboratory conditions.

The company sources mammary cells through partnerships with hospitals and lactariums. Using a series of laboratory processes, the cells are then cultivated under controlled conditions to kickstart milk production. The milk is extracted and then purified.

The company aims to get a result as close to 'real' breast milk, which is home to over bioactive molecules.

The seed funding is raised from a range of investors, including Heartcore Capital, HCVC, Financière Saint James Kima Ventures, Kost Capital,

According to Eden Banon-Lagrange, the funding will assist the company with recruitment and R&D acceleration.

This is a growing area of interest in bioscience with numerous startups in the space, including US companies BioMilq (Bill Gate backed), Helaina, and TurtleTree in Singapore.

https://tech.eu/2023/11/09/numi-secures-funding-to-advance-cell-cultivated-breast-milk/#:~:text=Today%20French%20milktech%20startup%20Numi,breastfeeding%20isn't%20an%20option.

One may smile, and smile, and be a villain; at least I'm sure it may be so in Denmark.
William Shakespeare, Hamlet

“All the arguments urged by Berkeley and Hume against the existence of a material world, are grounded on this principle, That we do not perceive external objects themselves, but certain images or ideas in our own minds”
― Thomas Reid, Essays on the Intellectual Powers of Man

When all that says ‘it is good’ has been debunked, what says ‘I want’ remains.
C.S. Lewis, The Abolition of Man

It is not our part to master all the tides of the world, but to do what is in us for the succour of those years wherein we are set, uprooting the evil in the fields that we know, so that those who live after may have clean earth to till. What weather they shall have is not ours to rule.
J.R.R. Tolkien, The Return of the Chief

Evil conquered?' said Gwydion. 'You have learned much, but learn this last and hardest of lessons. You have conquered only the enchantments of evil. That was the easiest of your tasks, only a beginning, not an ending. Do you believe evil itself to be so quickly overcome? Not so long as men still hate and slay each other, when greed and anger goad them. Against these even a flaming sword cannot prevail, but only that portion of good in all men's hearts whose flame can never be quenched.
Lloyd Alexander, The High Chief

As the sun is to the earth, so Honour is to a man. without it, he will not flourish. All else may fail you, but honour is the treasure no one can take from you, the shield no one can penetrate unless you let them. Honour is beautiful and clean. Honour is sacred.
Morgan Llywelyn, Red Branch

the [Chief] in his wisdom waited,
still wondering whether Almighty God
would ever turn the tide of his misfortunes.
Seamus Heaney, Beowulf

JB O'REILLY, WATCHWORDS
EDMUND BURKE. Races or sects were to him a profanity : Hindoo and [Bantu Diaspora] and Kelt were as one ; Large as [hu]mankind was his splendid humanity, Large in its record the work he has done.

Introduction to Sermons in Irish-Gaelic
by the Most Reverend James Ó Gallagher, Bishop of Raphoe
by the Rev. Canon Ulick J. Bourke, MRIA, president of St. Jarlath's College, Tuam.

Ireland's Position

Rev. Canon Ulick J. Bourke: [A]....powerful element, at once of enterprise and hostility, was excited anew in the breast of every Briton, namely, love of [sordid] gain—love of acquiring new lands and increased territorial possessions, together with an ill-regulated desire for power, for plunder, and self-indulgence. Ireland, so long, secure from the attacks of the legions of Imperial Rome...now quite near to Britain, was no longer secure from aggression.

This island was a territory in which at that time religious hate, love of land and uncontrolled power could be satisfied to the fullest extent by those who sought a field to exercise these favorite failings.

Under the influence of a hostile spirit, rendered delirious by religious mania, and insensible to every emotion that ennobles human nature, the Penal Laws, during the reigns of Henry VIII, Elizabeth, James I, Charles, Cromwell, and Anne, were enacted.

In the same demonic spirit, as Mr. Froude shows (History of England vol. c., p 509) were carried on the wars which devastated [Deas Mhumhain] and the principalities of Ó Neill and Ó Donnell, the territories of Ó Rourke, MacGuire, MacMahon, and Ó Dogherty.

The...Penal Laws uprooted and almost complete destroyed Catholicism in England ; it ruined, exiled or destroyed the Catholics of the Pale—the English settlement in [Occupied] Ireland [see '**The** Troubles of our Catholic Forefathers, Related by Themselves,' edited by John Morris, priest of the Society of Jesus—London, Burns, and Oates. 'Sufferings of the Irish Catholics', by the Most Rev. Dr. Moran, Bishop of Ossory]...

HE IMMORTAL POET.
True singers can never die ,
Their life is a voice of higher things unseen to the common eye ;
The truths and the beauties are clear to them,
God's right and the human wrong,
The heroes who die unknown,
and the weak who are chained and scourged by the strong.
And the people smile at the death-word,
for the mystic voice is clear ;
The singer who lived is always
ALIVE : WE HEARKEN AND ALWAYS HEAR !

John Boyle O'REILLY WATCHWORDS,OPENER

A Page Of History
Séamus Costello

In a trance reading ‘Bobby Sands – Rhythm Of time’,
Feel the spirit of freedom caged in a prisoners mind,
Our people are victims to man’s sinister crimes,
Can’t read between the lines to see the lies the system devised,

Let me grace your essence with some wisdom of mine,
We study all the time to ensure that the literatures wise,
Over the past millennium there's plenty to learn but;
To put it brief Europe carved the whole World up,
Notice that your school curriculum's teaching bullsh**,
Mankind was induced with greed and the problems resulted
In laying way for the injustice of the 1600's,
For the great shame I place blame between the culprits,
Can it be these horrific deeds were merely forgiven,
Cuz the age of imperialism was clearly beginning,
One of the central powers was the island of Britain,
Held by a monarchy who ruled with a violent tradition,
Throughout our history there's horrors that the tyrants inflicted,
But the books will never detail Ireland's description,
See things from the angle I'm exploring,
Here since the 1169 invasion of the Anglo-Normans,
We bore witness to the declaration of their evil,
Seen through the cruelty and degradation of our people,
Suffered all the way through to the Age of the Tudors,
Our homeland enslaved to the claim of the rulers,
Seems like every uprising was destined to fail,
The Irish forces were crushed at the Battle of Kinsale,
1603; Hugh O' Neill signed the Treaty of Melifont,
Brought an end to the Nine Year War that the rebels launched,
These events laid down the plan that the devil wants,
Now the British had some new lands to settle on,
Our remaining leaders in exile; The Flight of The Earls,
A tragic time that brought a new plight to our world,
Under the rule of King James & Charles the 1st,
Life here quickly changed from Hard to worse,
Look at what our people lost with the Penal Laws,
Victims to a greed that was never seen before,
Cruel deeds used to decimate our nation and culture,
It was widespread with the Plantation of Ulster,
Still the stronghold for some of the Gaelic Chieftains,
Appalled at how our Motherland was raped and beaten,
All the constant skirmishes had hate increasing,
For the shameful reasons of these racist demons,
Pope in Rome wasn't nothing but a prominent Emperor,
Catholics fell to the mercy of a dominant predator,

And so began the wars with the Protestant settler's,
State the origin of the conflict so the consciousness registers,
1641; The Irish led a rebellion,
In Britain around the same time the era was Cromwellian,
A man deemed as the executioner of God himself,
Brought and end to the Monarchy and start of the Commonwealth,
A dictator who converted to becoming a Puritan,
Hate for Ireland in his heart and a lust for murdering,
We can hear the pain and the sorrow that the songs tell,
Persecution suffered at the hands of Cromwell,
Hatred brought to us, both the weak and strong fell,

Basically it was a genocide in a bombshell,
Sent us on to Hell or the road to Connacht,
Or brought to the New World to be sold as products,
Cursed with the faith that they bestowed upon us,
Protestants settled in Ulster and stole the Province,
Fuck a social comment I'll keep the vocals honest,
They with-hold the knowledge from us, God's broken promise,
Was a terrible campaign of ethnic cleansing,
Cuz so many lives came to a desperate ending,
Young girls from the ages of 10 to 14,
Were sent to be their sex slaves in the Caribbean,
We made up ¾'s the population of Monserrat,
This type of sh** settling in me mind made me want to rap,
Took us from our land and never brought us back,
Britain's next door neighbor is no stranger to their haunted acts,
Seen as the dirty peasants of the Catholic Empire,
Tragedy's from the land Saint Patrick Inspired,
Half the population massacred by Hells fire,
On the open slave markets [big bucks] sell higher,
Slaves to this New World, just look how far they crossed,
For hard days labour in the sun of Barbados,
Planters called us red legs, lucky to even get fed,
Slave or indentured servant, we were working to our death beds,
History of Africa's the one we more relate ta,
We were all brought as livestock to the island of Jamaica,
The Atlantic was controlled by the English, Spanish and Portuguese,
Vessels with live cargo been trafficked through the Ports and Seas,
Feel the anguish we've been plagued with misery,
The song I sing for Ireland is a painful symphony,
For the hearts that stayed courageous while embracing victory,
And stood in the face of this blatant bigotry,
Blessed with the poetical mind this nation's given me,
I'll take a page of history and paint it vividly.

THE EMERALD ISLE
or
THE CAVES OF CARRIG-CLEENA

written by Basil Hood
composed by Arthur Sullivan and Edward German

Round and round the fairy ring,
There I heard the fairies sing;
This is the fairy song I heard,
Do I remember it? -- every word.
Da Luan, da mort, da Luan, da mort
Angus da Dardine!

Many, many people may
Disbelieve what I do say --
Once I was young and foolish, too,
And an ignoramus, just like you;

But whenever you hear of fairy tricks,
Don't laugh at 'em any more.
Then I was a youth of twenty-six,
But now I'm ninety-four!
ALL. Now he's ninety four!
BUNN. Dancing round the fairy ring
All that time I've had to sing;
Though you may not believe a word,
This is exactly what occurred,
Da Luan, da mort, da Luan, da mort
Angus da Dardine!

Diluain, Dimàirt: a chantefable? Hugh Shields employs the medieval French term chantefable/cantefable in his discussion of narrative song tradition in Ireland and defines it as 'any verbal text in which song alternates with speech […], whether their metrical components are reported sung or spoken' (1993: 58-9).3 He goes on to hint at this mechanism's function in Gaelic verbal art, stating, 'Quite often more than an embellishment, the verse or verses may bring the story to a climax or otherwise claim special attention. […] But modern Irish folktales hardly cease to be primarily tales in becoming chantefables of this sort, however much a sung component may be emphasised'. The term chantefable, therefore, has the ability to serve as a useful interpretive device in our discussions here. It brings with it associations of a pan-European performance genre tracing its origins to the Middle Ages.4 Similarities to chantefable, due to its mix of verse and prose and original function as a form of parody, have been noted with the Gaelic trickster fool tradition's composition and performance of crosántacht (Harrison 1989: 57) in Ireland as well as related practices of Scotland's Cliar Sheanchain (Shaw 1992: 147-8; 2002). Scottish Gaelic and Irish versions of the tale's metrical structures associated with days of the week also share certain aesthetic motifs with those employed in Western and Southern European versions...
Cuir dhachaigh e ('Send it home'): The Gifts of the Little People, the Bob of Fettercairn and the aesthetics of a tale and a tune1 Tiber F. M. Falzett

RESEARCH ARTICLE / ÉTUDE ORIGINALE
"Une pièce d'étoffe que nous aurons à faire":
Louis Riel's Utopia: Between Prophecy and
Politics
Luc Barter Moulaison
Department of Political Science, McGill University

Canadian Journal of Political Science (2023), 1–19

The point of departure for this analysis is Riel's treatment of Irish subjugation to British colonial domination. Riel displayed great personal sympathy for the cause of the Irish throughout his life, appointing William O'Donoghue, an Irish-American Catholic, as the treasurer of the 1869–70 provisional government (Hamon, 2020: 173).

Riel sees in the fate of the Irish an instructive lesson for how the Métis may resist Anglo-Canadian colonial tyranny.4 Riel begins the section of the Massinahican that concerns the subjection of Ireland by writing that the virtue of the Irish is to never have submitted to Roman rule. Accordingly, the Irish embraced an unblemished Catholicism cleansed of any traces of Roman paganism.

Riel does not laud the Irish solely for their Catholic piety. He also draws attention to the ways in which the unadulterated nature of Irish Catholicism fortified the Irish people in their struggles

against British colonization over the course of centuries, even as these struggles had produced few concrete successes by Riel's time.

Riel writes: "La force de leurs convictions est devenue [telle] qu'ils ont pu faire une lutte de sept cent ans au gouvernement d'Albion et cette lutte n'a été encouragé par aucun succès" (1985a: 230). According to Riel, there is a political upshot to the Catholic piety of the Irish: it has instilled in them a strong a spirit of resistance against colonial subjugation…There is a strong sense in which the political situation of the Irish that Riel describes in the Massinahican parallels his treatment of the structure of Métis self-government before British colonization….

Riel's writings …examined three themes, each of which point toward a critical aspect of Riel's vision... First, Riel's …vision is rooted in a profound sense of indignation at the colonization of Métis and First Nations lands, and it strategically wields the ….images of universalism, solidarity and universal concord contained within the social teachings of the Gospel in order to imagine alternative futures…

Second…Riel saw the task of constituting the étoffe métisse-canadienne-française as part and parcel of his prophetic mission, he asserts that this task can only be accomplished through protracted political struggle against colonial forces and, having accomplished this, the unification of all peoples and religions in the New World…

…If, as Eve Tuck and Rubén A. Gaztambide-Fernández put it, settler colonialism denotes an investment in settler futurity, according to which the historical and ongoing displacement and eradication of Indigenous peoples are projected to keep apace in the future, then alternative futurities, such as those proposed in Riel's … Massinahican, can function to pose the question: What can be otherwise on these lands?

Although it is the case that some of Riel's proposal for alternatives to... settler colonialism may be uncongenial to contemporary sensibilities, his lifelong mission of envisioning such alternatives remains instructive and can function to disrupt those narratives that see settler colonialism and its attendant political practices and governance structures as necessarily triumphant.'

§46. Semeon went in the lands of the Greeks. His progeny increased there till they amounted to thousands. Slavery was imposed upon them by the Greeks; they had to carry clay upon rough mountains so that they became flowery plains. Thereafter they were weary of their servitude, and they went in flight, five thousand strong, and made them ships of their bags: [or, as the Quire of Druim Snechta says, they stole the pinnaces of the king of Greece for coming therein]. Thereafter they came again into Ireland, their land of origin: that was at the end of two hundred and thirty years after Nemed. These are their five chiefs, Gand, Genand, Rudraige, Sengand and Slaine.

§47. As for Fergus Red-Side and his son, Britain Mael of whom are all the Britons in the world, they took Moin Conain and filled with their progeny the great island, Britannia Insula: till Hengist and Horsa, the two sons of Guictglis, King of the Old Saxons, came and conquered them: and they drove the Britons over the borders of the Island. These are the adventures of the progeny of Nemed after the taking of Conand's Tower: unde the Historian cecinit …

...They were not in security as regards oppression--
the progeny [of] Nemed -
at the hands of Conaing with hard body
and at the hands of More son of Dela.

Two-thirds of their shapely children,
it was not generous against military weakness--
a lasting tax through ages of the world--
two-thirds of corn and of milk.
…
Conaing's tower with store of plunder
of a union of the crimes of hundreds of rapine,
a fortress of assembly of the art
of the rage of the Fomoire of the sea.

The men of Ireland after its capture,
with the great valour of the courses before them,
of these, tidings of loss,
none escaped except thirty of the children of Nemed.

They were not at peace regarding their inheritance,
that host with great valour of despair;
of the thirty noble warriors,
every chieftain went his ways.

Into the land of Greeks, the remnant of the troop
went Semeon, it was a road of happiness:
with wisdom over the pre-eminent division
went Fergus into Moin Conain.

Britan Mael son of the prince
free the multitude of tracks over streams,
son of Lethderg from Leemag
from whom are the Britons of the world.

Bethach under steps of forms of fame
died in Ireland according to truthfulness:
his ten wives behind him,
thereafter, for a space of twenty-three years.

Hundreds sprang from Semeon,
the Greeks thought them a numerous legion:
they were not accepted by the warriors
but were enslaved by the Greeks.

This was the order of the chieftains,
Carrying round bags--it was not fraught …

...Let us give adoration to most righteous Christ
Who hath subdued the strongest floods;
His is the world with its generation,
His is every territory, His is Ireland.

O Christ fair, with beauty of appearance,
O Chief, apportioner of the haven of Paradise,
Into Thy heaven, famous the place,
O Chief of the world, mayest thou choose me!

...
The pleasant Tuatha De Danann
brought spears with them in their hands:
with them Eochu was slain,
by the seed of Nemed of strong judgement.

The names of the three excellent sons of Nemed
were Cessarb, Luam, and Luachra:
it is they who slew the first chief with a point,
Eochu son of Erc, in Ireland.

Thereafter the Tuatha De fought for the Fir Bolg,
it was a rought appearance.
They took away their goods
and their lordship from the Men.

§53. Fintan cecinit of the division of the Provinces -

The five parts of Ireland
between sea and land,
I entreat the fair candles
of every province among them.

From Drobais swift and fierce,
is the holy first division to
the Boyne white and vast
south from white Bairche.

From the Boyne, tuneful and whitely-glowing
with hundreds of harbours
To the Meeting with sound of assembled waves
of the cold Three Waters.

From that same
Meeting with nimble .....
From the Bel of the brave Cu
who is called 'glas.'

From Lumnech of huge ships--
broad its surface--
To Drobais of armed multitudes,
pure, on which a sea laugheth.

Knowledgeable prostration,
pathways are related,
perfection in the matter of correction
towards a road into five.

The points of those provinces
to Uisnech did they lead,
Each of them out of its ....

..... till it was five.

The progeny of Semeon were all the Gaileoin and Fir Domnann. Thirty years after Genann and Rudraige, the Tuatha De Danann came into Ireland.

§54. Thereafter the progeny of Bethach s. Iarbonel the Soothsayer s. Nemed were in the northern islands of the world, learning druidry and knowledge and prphecy and magic, till they were expert in the arts of pagan cunning.

University of Dayton eCommons Religious Studies Faculty Publications Department of Religious Studies 2011
The Master Argument of MacIntyre 's 'After Virtue'
Brad Kallenberg University of Dayton

The results of the failure of the Enlightenment Project were farreaching. First, without the notion of telos serving as a means for moral triangulation, moral value judgments lost their factual character.

And, of course, if values are "factless," then no appeal to facts can ever settle disagreements over values. It is in this state of affairs that emotivism, with its claim that moral values were nothing but matters of preference, flourishes as a theory.

Second, impostors stepped in to fill the vacuum created by the absence of telos in moral reasoning.

For example, utilitarianism can be seen to offer a ghostly substitute when it asserts that morality operates according to the principle of greatest goodfor greatest number. But this principle is vacuous because the utilitarians who assert it cannot adequately define what "good" means.

Similarly, Kant tried to rescue the (newly) autonomous moral agent from the loss of authority in his or her moral statements by attempting to provide "rational" justification for statements deprived of their former teleological status.

Not only did Kant fail but later analytic philosophy cannot advance Kantian arguments without smuggling in undefined terms such as rights and justice.

Macintyre's point is that tradition alone provides the sense of terms like good and justice and telos. The presence of this moral vocabulary in debates today only goes to show that "modern moral utterance and practice can only be understood as a series of fragmented survivals from an older past and that the insoluble problems which they have generated for modern moral theories will remain insoluble until this is well understood" (110-11). In the absence of traditions, moral debate is out of joint and becomes a theater of illusions in which simple indignation and mere protest occupy center stage:
But protest is now almost entirely that negative phenomenon which characteristically occurs as a reaction to the alleged invasion of someone's rights in the name of someone else's utility. The self-assertive shrillness of protest arises because the facts of incommensurability ensure that protesters can never win an argument; the indignant selfrighteousness of protest arises because the facts of incommensurability ensure equally that the protesters can never lose an argument either. (71; cf. 77)

ETHICS A LA MACINTYRE The disparity between virtue lists and even between the definitions of the term can be reconciled, says Macintyre, by bringing to light the particular backdrop that each formulation presupposes.... the central concepts-virtue, practice, narrative, and tradition...
...ity.'8 Against the backdrop of practices, virtue can be defined as "an acquired human quality the

possession and exercise of which tends to enable us to achieve those goods which are internal to practices and the lack of which effectively prevents us from achieving any such goods" (191). The clan leader who practices war craft and the church father who practices evangelism are assisted by the qualities of courage and humility respectively...In his sequel to After Virtue called Whose Justice? Which Rationality? he defines a tradition as
an argument extended through time in which certain fundamental agreements are defined and redefined in terms of two kinds of conflict: those with critics and enemies external to the tradition ... and those internal, interpretive debates through which the meaning and rationale of the fundamental agreements come to be expressed and by whose progress a tradition is constituted.

Let us recall now the master argument of After Virtue . Macintyre challenged us to reconsider the emotivist conclusion (namely, that morality is by nature nothing more than matters of preference) by arguing that the Enlightenment Project's move to repudiate all things social (that is, virtues and practices) and all things historical (that is, narrative and tradition) was a major misstep. He argued further that moral imperatives can be derived from an answer to the question, "What is human life for?" In the same way the functional definition of a watch ("A watch is for timekeeping") entails its virtue (accuracy), its functional imperative ("A watch ought to keep time well"), and its ground for being evaluated ("This grossly inaccurate watch is a bad watch"). To have a grasp on the human telos affords us with moral virtues, moral imperatives, and sufficient grounds for moral judgment. Furthermore, because narratives intersect at social practices, and practices constitute traditions, and traditions are historically (that is, narratively) extended, to understand virtue adequately as those qualities that assist pursuit of telos at all three levels, virtue itself must be given a threefold definition :

The virtues find their point and purpose not only in sustaining those relationships necessary if the variety of goods internal to practices are to be achieved and not only in sustaining the form of an individual life in which that individual may seek out his or her good as the good of his or her whole life, but also in sustaining those traditions which provide the practices and individual lives with their necessary historical context. (223)

In the end there is much unfinished business....

“Governments, if they endure, always tend increasingly toward aristocratic forms. No government in history has been known to evade this pattern. And as the aristocracy develops, government tends more and more to act exclusively in the interests of the ruling class -- whether that class be hereditary royalty[Monarchy], oligarchs of financial empires[Republics], or entrenched bureaucracy[Communism].” ― Frank Herbert, Children of Dune

I have no care in my heart; all my belongings I have left far behind me. I run across hills and dales, I wander through nameless lands--because I am hunting for the golden stag.
The Gardener #69 Rabindranath Tagore, Bard of Bengal

The Red Chief Of The Wide Waterside

Once upon a time two Chiefs lived side by side - one Chief lived in Donegal and the other Chief lived in Tyrone. A broad deep river separated their kingdoms. As the Chiefs were very friendly with each other they often crossed the river to have a chat. At that time the bridges were very few, so the Chiefs decided to get a bridge built across the river to enable them to cross over in comfort.
A fine copper bridge was erected but the first night after it was completed it was destroyed. The Chiefs were determined to have a bridge so they got another bridge made. This bridge was made of silver, and like the copper one some unknown enemy destroyed it the very first night after it was

finished. The Chiefs then had a bridge made of gold and they were very anxious that it should remain intact.
The Donegal Chief's son was a very brave young man. He made up his mind that nobody would destroy the bridge made of gold if he could possibly prevent it. The first night after the bridge was completed he sat up to guard the bridge.
At about 12 o'clock a tall man in black appeared on the scene. The Chief's son began to talk to him and he soon discovered that this was the man who had destroyed the copper bridge and the silver bridge. The man asked the young prince to play a game of ball. They agreed that whoever should win could lay a hard task on the loser. They played the game of football and the Donegal man won He asked the man in black to fill the park in front of the Donegal Chief's castle with fat bullocks, so full of bullocks that there would be no space for them to turn. They parted then and promised to meet at the bridge the next night. The young man went home to his father's castle and slept well.
Next morning the two Chiefs were delighted to find the beautiful bridge of gold still standing. The Donegal Chief was surprised and delighted to find so many beautiful bullocks in his park.
The Chief's son and the tall man in black met again the second night at 12 o'clock at the bridge. They played a game of football and the Donegal man won. He then asked the man in black to have a great glass-house erected in the park in front of the Donegal Chief's castle and to have it so well built that it would attract the rays of the sun, so that when the young man would throw up his coat at the glass house the sun's rays would drag it up out of sight. Agreeing to meet the next night they parted.
Next morning the bridge was still secure, and the Donegal Chief was proud to see such a fine glass house in his park. He called his son out to see it, and when the son came out he threw up his coat and the strength of the sun's rays, dragged it up out of the night.
They met as usual at the bridge the third night and as usual played a game of football. The man in black won the game that night as it was his turn to put a task on the Chief's son and now they were to part and that the young man had a year and a day in which to find out the hiding place of the man in black. "Get me before the year and the day and or, I will get you", said the man in black and with that, they parted
The Chief's son did not know which way to turn to find the man in black's hiding place so he started out from his father's castle the next morning feeling very downhearted. He walked all the day long, neither knowing or caring which way he went. At
nightfall, he saw a light in a house some distance away and he went to it.
An old man lived there alone and he was glad to see the young man. The young man asked for food and lodgings but the old man said that he knew that the young man was a Chief's son and that he could not give his poor food to a Chief's son and that he had no place to keep him. The young man said that he was not at all hard to please and that plain food and permission to stay sitting in the chair till morning would make him happy. The old man give in to that and they both began to talk. before long the young man told his story to the old man and asked his advice. The old man said "If you were coming this way every day for seven years, you couldn't come at a better time than now. The young man asked him what he meant and the old man replied. He said that a certain Chief had three lovely daughters and that they had the power to change themselves into swans. Every seven years or so they used to come as swans to bathe in the lake near the old man's cottage. "They are due to come any day now", said the old man, "and you are here, you can get great help". The old man told him to lie in hiding near the lake and to watch the three swans carefully. He told him to let the first and second swans bathe unheeded but to watch the third swan carefully. When the swans were coming out of the water, they would pull off some of their down and feathers but the young man must be sure to get the down and feathers belonging to the third swan - the Chief's youngest daughter.
The young man agreed to wait until the swans would come. They came next day and the young man lay in hiding. He caught the down and feathers which fell off the young swan and they young swan flew into a rage. She was very vexed with him but when he told her his story she pitied him and agreed to help him. She told him to do as she said and all would be well. The Chief's son said he

would gladly obey her.
The swan told him to mount up on her back. He did so and they flew miles and miles until they came in sight of the swan princesses home. The swan told him to come to her home - the Chief's Palace, in a few days time and that he would get her. She told him not to pretend to her father that he had met her. When he hears of your long journey he will say "You never got here without the assistance of my youngest daughter", and you must say "I never saw your youngest daughter, nor yet your oldest daughter, and I wish I had never seen you". The young man listened carefully to the instructions and promised to be careful.
He lay in hiding near the palace for three days and then went to see the Chief. He told his story to the Chief, and when the Chief herd he had travelled all the way from Donegal he said "You never got to here without the assistance of my youngest daughter". The young man said, "I never saw your youngest daughter nor yet your oldest daughter and I wish I had never seen you". The Chief then ordered him to roof his castle with birds' feathers. He was to get one feather off every bird in the air and to roof the castle with them. On no account was he to take two feathers off any bird.
Next morning the young man started off on his quest. He spent from early morning till midday and all he had for it was one robin which he had killed with a stone. Feeling very tired and downhearted, he sat down.The young princess came along with a meal to him. He was glad to see her and he told her all his troubles. The young princess then opened her apron. It was full of crumbs of bread. She called all the birds of the air and said, "Each bird can take a crumb and each bird must leave a feather. No bird has to take more than one crumb and no bird is to leave more than one feather". Each bird then took a crumb and left a feather and then flew off. "That was easily done", said she, "t'would be nice if the rest of the work could be done as easily". At that the feathers all rose up and flew to the castle roof. The feathers fixed themselves carefully in their place on the roof and the young princess hurried home.
When the young man reached the Chief's palace that evening, the Chief was astonished at what he had done. He told the young man he never could do that without the assistance of his youngest daughter. The young man said, "I have never seen your youngest daughter nor your oldest daughter and I wish I had never seen you".
The Chief then said he had more work for him. There is a barn outside full of manure. It hasn't been cleaned for the past seven years but you must clean it", said the Chief. The young prince from Donegal said he would clean it.
Next work he started to clean the barn. It was full of manure but the young fellow set to work with a fork and did his best. After a time he noticed the barn seemed worse instead of better for for every fork full of manure that he threw out ten forks full of manure were pitched in. At midday the youngest princess came with his dinner. He sat down to eat it and told his tales of woe about the way the manure got more instead of less. The princess took a tiny fork out of her pocket and took up the full of it of manure. She pitched out the fork full of manure and then pulled out a small brush and swept a bit with it. "Now that was easily done, if the rest were as easy" said she and immediately all the manure was pitched out of the barn and the floor was swept clean and well. The young man thanked her and then she hurried off.
The Chief was surprised to find the barn so clean and said he never could have done it if he had not got help from his youngest daughter. The young man said "I have never seen your youngest daughter nor yet your oldest daughter and I wish I had never seen you." The next day the young man got a very hard task. The Chief told him he must go out to the field and halt a horse that had run wild for the past seven years. He was to put a halter on him and put him in the Chief's barn. The young man set out to do what he was told and the youngest princess came out to him. She told him to give her the halter. She called the wild horse over and held out the halter to the young man. He caught it. The horse trotted up and put his head into the halter himself and allowed the young man lead him in. The princess warned him to be very careful. He was not to go into the barn himself and the horse would kill him if he got him inside. He was to back the horse into the barn carefully and then as soon as the horse was safely inside he was to pull off the halter and shut the door. The young man did al that he was told and he managed to pull off the halter and bang the door before

the horse was hardly aware of it. It was well he was so quick as the minute the door closed the horse put out two bits of it with the kicks of his feet.
The Chief was amazed at the young man's deed as he called to him to come to his room next day to peer through his keyhole at his three daughters and that as he was to marry one of them he could pick out which one he wanted. The young man told the youngest princess the news and she told him to watch carefully. He was to pick out herself of course. The three princesses were to walk around the room three times. The first time she would be the last one, the second time she would be the middle one, and the third time she would be the first one.
The Chief and the young man peered through the keyhole.When the first princess neared the Chief said "Is she yours?" He said "No". When the second neared the Chief asked the question again and the young man said "No", but when the third and youngest princess neared and the Chief asked "Is she yours?" the young man said That's the one".
The princesses walked round again. This time the youngest princess was second and the young man picked her out. The third time they walked round the youngest princess was in the front and the young man picked her out. The Chief had then to keep his word and allow them to marry.
They were married but the old Chief decided to kill the young man because he did not want him to have his lovely daughter. He would not have minded if he had married the first or the second daughter. He decided to kill him as he slept that night.The youngest princess was aware of this and warned the young man - her husband. It was late that night when all the people in the Chief's palace went to bed. The newly married couple sat up talking. The Chief was very anxious that they should go to bed as he wished to kill the young man. The young man and the wife knew this and had no intention of going to bed.
They baked four cakes and put a pea in each. One cake was left at the door, the second on the table, the third beside the fire, and the fourth in the middle of the floor.
When the old Chief was in bed an hour or two he called out "are you not in bed yet, what are yo doing there?" The cake beside the door said, "we are locking the door". After another hour or so he called out again "what are you doing now?" The cake on the table answered "I'm washing the delph". After an hour or so the old Chief shouted out again "what are you doing now?" The cake at the fire said, "I am raking the fire," The old Chief was vexed at the delay. He was longing for the young man to go to bed and then he could kill him in his sleep. The old Chief lay quiet for another hour and then called out again "what! are you still there, where are you now?" The cake in the middle of the floor answered, "I am 52,000 miles away. The old Chief woke all in the palace and tried to follow the young couple but they escaped in the darkness. This old Chief, the swan princess' father, was really the man in black who had tumbled the bridges of copper and silver. He had great spite against the Chiefs of Tyrone and Donegal, and he hated the young man who had married his lovely youngest daughter.
The old Chief and his army followed the young couple, intending to kill the young man and to bring the young princess home again. The young couple could hear the noise of the men hurrying after them. The Donegal Chief's son said, "If you can do nothing I can do nothing". They were driving a chariot led by two horses. The young woman told him to look in the left ear of one of the horses to see would he get anything. he got a wee ball of wood. She told him to throw the ball behind him but not to let it touch the horses or the chariot. He did as he was told. Immediately, a great wood sprung up behind them. The old Chief and his men had to cut their way through the wood in order to catch up with the young couple. When the young couple heard them again hurrying after them, she told her husband to look in the other horse's ear.
The young man looked in the second horse's ear and found a ball of water. He flung out the ball of water carefully and it fell on the ground behind them and made a big lough between themselves and the old Chief and his army. When the old Chief and his men came to the lough, they couldn't get across so the Chief began to drink the water of the lough. He drank and drank until he had all the water used up but he had so much water in him that he swelled up and burst and that was the end of the old Chief who was the enemy of the Chief of Donegal and Tyrone. When the army saw what had happened to their Chief, they turned on their heels and ran home.

The young couple journeyed on until they came near to the young man's father's palace in Donegal. The young man left her outside until he would go in home to break the news to his father, the Red Chief of the Wide Waterside. The young princess warned him to let nobody and nothing kiss him and if he did that he would forget her and forget all his adventures. The young man said he would mind that and then he left her. As he went into his own home, the palace of the Donegal Chief, his own little dog jumped up on him when he saw him, and the little dog kissed his face with joy. Then the young man forgot all that had happened and only remembered his friends in Donegal.
The young princess waited patiently for her husband to bring her in to his own home, but when he did not come, she guessed he must have been kissed and so forgot all about herself. She hid herself up in a bush and decided to stay there. This bush was over a well of clear spring water. The well was just beside a blacksmith's house. After a while the blacksmith's wife came out for water. So when she stooped for the water, she saw the reflection of a beautiful lady in the water, and thinking it was her own shadow, she said to herself, "Am I not far too nice looking to have to stay all my life with this old blacksmith". So she left her can at the well and walked off.
Later on, her daughter came out to see what was delaying the mother. Seeing the can at the wellside she went over to the well and looked in. Like her mother she thought the reflection of the lovely lady must be her own shadow. Highly delighted at what she thought was her own beauty she decided to leave home as she would be wasted spending her life with her blacksmith father.
The blacksmith got tired waiting for his wife and then his daughter to bring in the water. He went out himself to see what was delaying them. He could not see any sign of them only the can at the wellside. On looking into the well he saw the shadow of the lovely lady. He looked up at the bush above the well and saw the princess. "You are the cause of my wife's and daughters' desertion of me. Now you must take their place and work for me", he said to the princess. The young princess worked for the blacksmith and one day she got an invitation to attend the great feast to be held in the Red Chief's Castle
She went to the feast. The palace was crowded out with young Chiefs, queens, princes and princesses. During the feast each person had to tell a story. While the young princess had begun working for the now old blacksmith, the young man who had married her and then forgotten her, got married to another princess.
The young princess looked on her handsome husband and his new wife. He did not remember ever having seen his first wife. After a time it was the young princess's turn to tell a story.
She took two grains of corn out of her pocket and placed them on the floor. The grains of corn became a hen and a cock. Everyone looked on and listened while the cock and hen told the story for the young princess. The story they told was the adventures of the son of the Red Chief of the Wide Waterside. The young man listened carefully and all came back to him. He then recognised the young princess, his true wife.
He sent the second lady home to her people and took his first wife back again. They lived happy after that and when his father died the young man became the Red Chief of the Wide Waterside.
This story was told in school in March 1938.
duchas.ie
The Red Chief of the Wide Waterside was told to me by Patrick Gallagher (Sonny) and Thomas Boland, pupils in Meenglass N.S. Ballybofey.
(1) Patrick Gallagher got the story from his father Charles Gallagher, Carrickmagrath, Ballybofey. Charles Gallagher got it from an old man who lived long ago at Ballinamona. This old man was named Mc Dermot. When Charlie Gallagher was a little boy, Mc Dermot told him a lot of stories.
(2) Thomas Boland got the story from his father Neil Boland. Neil Boland now lives at Carrickmagrath. When Neil heard this story first, he was a child in his fathers house in Taughboy. That would be Thomas' grandfather. That old man had heard it from his own father.
(1) Charles Gallagher is about 55 years of age. He is a farmer. He was reared at Ballinamona and spent his life there till he came up to Carrickmagrath farm. It is over 40 years since he heard the story. The old man is dead long since.
(3) Neil Boland is also over 50 years of age. He is a farmer and cattle dealer. He travels to Scotland

and England several times each year to big fairs. He visits fairs all over Ireland. He heard the story among others, from his own father, who had heard it from his father.
Story was written 23.03.1938.

1981 The Uses of Anger Audre Lorde

... I am not free while any woman is unfree, even when her shackles are very different from my own. And I am not free as long as one person of Color remains chained. Nor is any one of you. I speak here as a woman of Color who is not bent upon destruction, but upon survival. No woman is responsible for altering the psyche of her oppressor...
City University of New York (CUNY) CUNY Academic Works Women's Studies Quarterly Archives and Special Collections

Is maol guatha gan bráthair
's is mairg bhíonn gan dearbhráthair
i n-am tagartha an ghlóir mhir
is mall agartha an éinfhir

1] Mairg adeir olc ris na mnáibh!
2] bheith dá n-éagnach ní dáil chruinn,
3] a bhfuaradar do ghuth riamh 4
] dom aithne ní hiad do thuill.

5] Binn a mbriathra, gasta a nglór,
6] aicme rerab mór mo bháidh;
7] a gcáineadh is mairg nár loc;
8] mairg adeir olc ris na mnáibh.

9] Ní dhéanaid fionghal ná feall,
10] ná ní ar a mbeith grainc ná gráin;
11] ní sháraighid cill ná clog;
12] mairg adeir olc ris na mnáibh.

13] Ní tháinig riamh acht ó mhnaoi
14] easbag ná rí (dearbhtha an dáil),
15] ná priomhfháidh ar nách biadh locht;
16] mairg adeir olc ris na mnáibh.

17] Agá gcroidhe bhíos a ngeall;
18] ionmhain leó duine seang slán,—
19] fada go ngeabhdaois a chol;
20] mairg adeir olc ris na mnáibh.

21] Duine arsaidh leathan liath
22] ní hé a mian dul 'na dháil;
23] annsa leó an buinneán óg bocht;
24] mairg adeir olc ris na mnáibh!

Ní hAnsa! Ní saoirse go saoirse na mBan. Bean Beatha Saoirse. Ua Kuluma Ke Kanaka I Ke Aloha.

Truth suffers from too much analysis. — Ancient Fremen Saying, Dune, Frank Herbert

Síl Fhergusa
CGSH §662.190-202 , pp. 102-3
190 Mochuarocc nachar char crodh Ailbe Imleach mac Olchon do siol Fir Thlachtga trén dóibh mic Fercchusa mic fionnRoigh.
191 Scuithin Slebe Maircce amuicch mac Setna is mic Trebhuicch do Siol Ḟir Thlachtga malle do Scuithin ocus d'Ailbhe.
192 Epscop Erc mac Decch a umdail Brenainn Biorra mac Nemain do siol Chairbre Uluim dóibh mic Fercchussa mic morRoich.
193 Caemhan o Ard Lethain leir mac Taláin aobda airmgeir do siol Dubhthaigh os gach druing 'ga ccomraic siomh fri Brenainn.

194 Deruisi Sinech, Criadha trí hógha nar ainiardha, Clann Earnain mic Colmain chain do siol diograisech Dubhthaigh.
195 Brenainn mac Fionnloga os druing is Mochuda mac Fionndaill dias naemda go ngne ngossa do siol chéir mic Fercchusa.
196 Mochuille mac Dichuill dil Molacca mac Duibh Dlighidh is Caollaind do cceil ngosa […] mic Ferghossa
197 Ciaran mac Beoain co n-aoib risa n-abar mac and tsaoir eolagih ro tuicc mar ata do siol Chuirc mic Fergusa.

198 Caindech mac Luighticch Lemna mic Lucchaidh alaind Emhna 156 do shiol Fercchus[a] mic Roigh or geinsett naoimh co nertchóir.
199 Iarlaitha mac Loccha lain is Mochoemhocc mac Beoain da naem gan formad abus o Chonmac ba mac d'Fhergus
200 Caillin mac Mochta nir mer is Ferccna mac ind filedh do Siol Chonmhaic gan chaire mic Fercchais ua Rudruide
200b Felic deochain roba daigh is Cruimther Froach mac Carthaigh do siol Chonmaic chaoim na ccath mac do Meidb ingen Echach549

201 Malan is Curnan gan cradh Cronan caomh ocus Baedan ceithre mic Sinill iad soin mic Nadfraoich is mic Fiachaid.
202 Mic Alla mic Conmaic glais mic Fergusa reidh rendmais Duilech mac Amalgaidh áin, mic Sinill chedna chomlain.

Title The heroic biography of Fergus Mac Róich. A case study of the heroic-biographical pattern in Old and Middle Irish literature Author(s) Ní Mhaoileoin, Patricia Publication Date 2015-12-04 Item record http://hdl.handle.net/10379/5446

尚賢中:
子墨子言曰：「今王公大人之君人民，主社稷，治國家，欲脩保而勿失，故不察尚賢為政之本也。何以知尚賢之為政本也？曰自貴且智者，為政乎愚且賤者，則治；自愚且賤者，為政乎貴且智者，則亂。是以知尚賢之為政本也。故古者聖王甚尊尚賢而任使能，不黨父兄，不偏貴富，不嬖顏色，賢者舉而上之，富而貴之，以為官長；不肖者抑而廢之，貧而賤之以為徒役，是以民皆勸其賞，畏其罰，相率而為賢。者以賢者眾，而不肖者寡，此謂進賢。然後聖人聽其言，跡其行，察其所能，而慎予官，此謂事能。故可使治國者，使治國，可使長官者，使長官，可使治邑者，使治邑。凡所使治國家，官府，邑里，此皆國之賢者也。
Exaltation of the Virtuous...:
Mozi said: Now, in caring for the people, ruling the state, and governing the country, the rulers desire permanency and stability. But why do they not learn that exaltation of the virtuous is the foundation of government? How do we know exaltation of the virtuous is the foundation of government? When the honourable and wise run the government, the ignorant and humble remain

orderly; but when the ignorant and humble run the government, the honourable and wise become rebellious. Therefore we know exaltation of the virtuous is the foundation of government. The ancient sage-[Chiefs] greatly emphasized the exaltation of the virtuous and the employment of the capable. Without special consideration for relatives, for the rich and honoured, or for the good-looking, they exalted and promoted the virtuous, enriched and honoured them, and made them governors and leaders. The vicious they kept back and banished, depossessed and degraded, and made labourers and servants. Thereupon people were all encouraged by rewards and threatened by punishments and strove with each other after virtue. Thus the virtuous multiplied and the vicious diminished in number. Such is exaltation of the virtuous. Then the sage-[Chiefs] watched their words and observed their conduct, found out their capabilities and carefully assigned them their offices. Such is employment of the capable. Accordingly those who were capable to govern the country were made to govern the country, those who were capable to administer the court were made to administer the court, and those who were capable in managing the districts were made to manage the districts. All those who had charge of the country, the court, and the districts were then the virtuous of the land.

“Good governance never depends upon laws, but upon the personal qualities of those who govern. The machinery of government is always subordinate to the will of those who administer that machinery. The most important element of government, therefore, is the method of choosing leaders.” ― Frank Herbert, Children of Dune

The Precautionary Principle: Fragility and Black Swans from Policy Actions

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Abstract—The precautionary principle (PP) states that if an action or policy has a suspected risk of causing severe harm to the public domain (affecting general health or the environment globally), the action should not be taken in the absence of scientific near-certainty about its safety. Under these conditions, the burden of proof about absence of harm falls on those proposing an action, not those opposing it. …
...The aim of the precautionary principle (PP) is to prevent decision makers from putting society as a whole—or a significant segment of it—at risk from the unexpected side effects of a certain type of decision. The PP states that if an action or policy has a suspected risk of causing severe harm to the public domain (such as general health or the environment), and in the absence of scientific near-certainty about the safety of the action, the burden of proof about absence of harm falls on those proposing the action....
...The risk of ruin is not sustainable. By the ruin theorems, if you incur a tiny probability of ruin as a "one-off" risk, survive it, then do it again (another "one-off" deal), you will eventually go bust with probability 1. Confusion arises because it may seem that the "one-off" risk is reasonable, but that also means that an additional one is reasonable...
...The relevance of the precautionary principle today is greater than in the past, owing to the global connectivity of civilization that makes the spreading of effects to places previously insulated. …

...Consider the global financial crash of 2008. As financial firms became increasingly interdependent during the latter part of the 20th century, small fluctuations during periods of calm masked the vulnerability of the system to cascading failures. …
...Instead of a local shock in an independent area of the system, we experienced a global shock with cascading effects. The crisis of 2008, in addition, illustrates the failure of evidentiary risk management....

...Today many mathematical or conceptual models that are claimed to be rigorous are based upon unvalidated and incorrect assumptions. Such models are rational in the sense that they are logically derived from their assumptions, except that it is the modeler who is using an incomplete representation of the reality. Often the modelers are not familiar with the dynamics of complex system ...

wikipedia:
Wu wei (simplified Chinese: 无为; traditional Chinese: 無為; pinyin: wúwéi) is an ancient Chinese concept literally meaning "inexertion", "inaction", or "effortless action".[a][1][2] Wu wei emerged in the Spring and Autumn period. [Doing the right thing is easy.]

With early literary examples in Confucianism, it is an important concept in Chinese statecraft and Daoism. It was most commonly used to refer to an ideal form of government, including the behavior of the emperor. Describing a state of personal harmony, free-flowing spontaneity...it generally also more properly denotes a state of spirit or mind, and in Confucianism accords with conventional [Pious and virtuous] morality.

Sinologist Jean François Billeter describes wu-wei as a "state of perfect knowledge of the reality of the situation, perfect efficaciousness and the realization of a perfect economy of energy", which Oxford's Edward Slingerland qualifies in practice as a "set of ('transformed') dispositions (including physical bearing)... conforming with the normative order [what is meet and right, Tian Ming.]".

Bill Gates and the Epidemic of White Saviorism
A Growing Culture, Medium
https://agrowingculture.medium.com/bill-gates-and-the-epidemic-of-white-saviorism-61d145a088f3

This article is a collaboration between A Growing Culture and the Community Alliance for Global Justice.

Today, we see a lot of prominent people in the Global North pitching solutions to the world's problems. They claim that their business savvy, resources, and influence are exactly what's missing in the quest to save humanity from poverty, hunger, and illness. They believe they've "earned" their wealth through "hard work" and "determination." As a result, they sell the idea that they can solve complex social problems.

This is "white saviorism": the idea that wealthy white people can save "underprivileged," "under-developed," "Third World" countries. White saviorism is commonly practiced by misguided individuals who go on volunteer trips for their personal fulfillment. But when white saviors have enough wealth and influence, their "solutions" can change entire political and social systems. At this level, white saviorism becomes neocolonialism.

What is Neocolonialism?
As Kwame Nkrumah defined it, "The essence of neo-colonialism is that the State which is subject to it is, in theory, independent… In reality its economic system and thus its political policy is directed from outside… The result of neo-colonialism is that foreign capital is used for the exploitation rather than for the development of the less developed parts of the world. Investment under neo-colonialism increases rather than decreases the gap between the rich and the poor

countries of the world."

Powerful Global North governments, corporations, and individuals today don't need to resort to explicit violence — invasion, seizure, genocide, and enslavement — in order to control other countries. Instead, they can use structural violence — leveraging aid, market access, and philanthropic interventions in order to force lower-income countries to do what they want.

Typically, what they want is more control over markets. The initial interventions end up creating debt for lower-income countries (because they give more power to Global North corporations). That debt ultimately becomes the most deadly form of leverage, giving Global North governments the justification for more interventions and allowing them to shape economic and trade policy in the way they see fit.

In short, colonialism never ended. It just changed form.

Gates and Neocolonialism

So how does Gates fit into all of this? His work through the Bill and Melinda Gates Foundation perpetuates neocolonialism and white saviorism in several ways: through their development narratives, their strategies for intervention, and their funding choices.

Let's start with development narratives.

The origin of "development" is deeply rooted in colonial relationships and assumptions. In the 1920s, British colonial administrator Lord Frederick Lugard laid out what he termed the "dual mandate" of British imperial rule in Africa: on one hand, to govern with an interest in improving well-being, and on the other hand, to ensure the development of raw materials and their export from Africa to Europe.

The idea of development suggests that communities of Color are impoverished because of some inherent failing, rather than as a result of having their resources pillaged. Development narratives imply that they don't have the skills, technology, or education to fix things for themselves.

The Gates Foundation mirrors these narratives, especially in its agricultural development funding in Africa. The vast majority of African farmers still use self-sufficient farming methods rooted in indigenous seeds and low-cost approaches to maintaining soil health. According to Gates, this is the problem, not structural poverty. The problem is a lack of access to the "best" technologies — to "improved" seeds, chemical fertilizers, and data services. Through these technologies, Gates claims, farmers will be able to produce more, which will lift them out of poverty (and, as a result, solve hunger).

It's a laughably misguided claim, considering that we currently produce enough food to feed as many as 1.5x the world's population. At best, it's willful ignorance; at worst, it's a desire to profit by perpetuating the problem.

Strategies for Intervention

We can see this narrative play out in Gates' interventions. His foundation (along with the Rockefeller Foundation and donor governments) created the Alliance for a Green Revolution in Africa (AGRA) to transition farmers from small-scale subsistence farming to industrial farming — from agroecology to agribusiness. To do so, they promote "improved" seeds and chemical fertilizers.

What all these technologies have in common is that they are corporate products, which ultimately

turn farmers into new consumers for agribusiness corporations. Instead of extracting raw materials, as under colonialism, agribusiness firms now simply make money by cultivating small-scale farmers' dependence on their products.

These corporate "solutions" end up driving more poverty. Whereas farmers previously relied on their own locally-adapted seeds and natural fertilizers, they are forced to continuously purchase inputs from agribusiness corporations. The expensive chemicals needed to grow these "improved" seeds deplete the soil. As a result, they have to purchase more and more chemicals over time to compensate for the degradation. This is not development — it's a vicious cycle that grows corporate profits by trapping farmers in debt.

Funding

Lastly, let's look at funding. The Bill and Melinda Gates Foundation donates huge amounts of money to agricultural research focused on Africa. On their website, they state: "We believe that solutions to Africa's greatest challenges can come from within Africa. Our role is to support African partners whose bold ideas and creative approaches have the potential to save lives, improve health, and help families all across the continent."

Despite the foundation's claims to be investing "within" Africa, The Nation "examined 30,000 charitable grants the foundation has awarded over the past two decades and found that more than 88 percent of the donations — $63 billion — have gone to recipients in the wealthiest, whitest nations, including the United States, Canada, Australia, and European countries."

African groups received only 5 percent of their total funding for NGOs.

By withholding critical funding from African institutions, Gates ensures that any technologies developed are owned externally to the continent, keeping power consolidated in Global North institutions.

This allows Gates to control which innovations are funded (and which are not). These are, ultimately, capital- and fossil fuel-heavy technologies that are built not for farmers' local contexts and environments, but for uniformity, so that they can be marketed and sold as much as humanly possible.

The Devastation of Long-term Colonialism

In the long term, Gates' interventions erode interdependent community practices that have sustained soils and fed people for millennia. They target locally-adapted seeds and self-sufficient farming methods as a threat to the reach of Global North markets. The Gates Foundation's strategies and funding force farmers into dependency and debt, but are advertised as "charity."

And at the end of the day, Gates is not accountable to governments or to communities. He was not elected, and there is no mechanism for him to be recalled, challenged, or held responsible for faulty policies. He could suddenly decide that he was no longer interested in supporting agriculture in Africa. In that case, the new food system Gates is importing to the African continent would collapse. Political and economic systems are being drastically altered, all at the whim of one person, one foundation.

In fact, the differences between this situation — powerful individuals and institutions deciding to mess with the social, political, and economic realities of countries — and the earlier form of colonialism are thin. It's still advertised as "good intent" and the desire to "civilize" an "uncivilized" people. The only difference is that neocolonialism is quieter and more covert. By design, it provokes less outrage. But the essential power structures remain the same.

The Problem of Individualism
Individuals are flawed. The fact that someone is a billionaire doesn't make them more capable of solving any of our problems. In fact, the pursuit of that amount of wealth means that they were able to ignore — and in fact directly profit off of — the exploitation and violation of rights that is required to get there. It's time we stopped indulging the egos of wealthy, powerful people and instead called out projects like Gates' for what they are: neocolonialism fueled by a white savior.

Ultimately, no individual should be allowed to steer the food system in the direction they please without accountability, under the guise of generosity. African farmers are already feeding themselves and building the solutions most appropriate to their contexts. If Gates, or anyone else, wanted to use their wealth and privilege to support African farmers, they should support their expressed needs and goals — not impose a new, expensive, and corporate-driven system on them.

African farmers don't need a white savior to show them how to farm; they need the Global North to stop plundering their resources.

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For additional reading: Jason Hickel, The Divide; Walter Rodney, How Europe Underdeveloped Africa; Arturo Escobar, Encountering Development: The Making and Unmaking of the Third World; Teju Cole, "The White-Savior Industrial Complex" in The Atlantic; Tim Schwab, "The Gates Foundation Avoids a Reckoning on Race and Power" in The Atlantic; Millon Belay and Bridget Mugambe, "Bill Gates Should Stop Telling Africans What Kind of Agriculture Africans Need" in Scientific American

"All animals are equal, but some animals are more equal than others."
George Orwell, Animal Farm

"When I reported racist bullying aged 14, I was told by the head teacher to 'tone down the Traveller thing' and maybe it would stop. Even though I had no control over my accent, or how I look and I don't know how to stop it or tone it down"
The Traveller Movement, The last acceptable form of racism?

At one time the Irish had been forbidden by English law to educate their children, to own a horse worth more than five pounds, to play the Irish pipes, to wear the color green…
Morgan Llywelyn, 1916: A Novel of the Irish Rebellion

There are no Spinners or weavers in this locality. The only one I knew of was my grandmother. Her name is Mrs. John Fahy. She lived in the townland of Peterswell, not far from Gort, but is resident in County Clare, at present.
I did not see the spinning wheel she had, but she told me all about it. She used to make her own coats, men's cardigans, girls' dresses, jumpers and stockings. She used to sell all the wool she would have over, and sometimes get prizes for it. She used to dye the wool when she would have it spun. Then she used to knit jumpers for all the family for the winter. The jumpers used to be very warm, and they used to last for a long time.
(Teresa Dunne, Fairfield) duchas.ie

"Remember your philosopher's doubts, [Bashar]. Beware! The mind of the believer stagnates. It fails to grow outward into an unlimited, infinite universe." ― Frank Herbert, Heretics of Dune

Gaelynn Lea: "It's OK to admit that we are human and that we often feel afraid and like we're in

over our heads… That's all part of the journey. So whatever good thing it is you long to do, find a way to make it happen despite the unknown or your fears… The world needs your light and your passion and your goodness." Gaelynn Lea, A Lifetime of Fear-Facing, June 29 2016, https://violinscratches.com/2016/06/29/a-lifetime-of-fear-facing/

"One of the key moments in the creation of modernity occurs when production moves outside the household. So long as productive work occurs within the structure of households, it is easy and right to understand that work as part of the sustaining of the community of the household and of those wider forms of community which the household in turn sustains. As, and to the extent that, work moves outside the household and is put to the service of impersonal capital, the realm of work tends to become separated from everything but the service of biological survival and the reproduction of the labor force, on the one hand, and that of institutionalized acquisitiveness, on the other. Pleonexia, a vice in the Aristotelian scheme, is now the driving force of modern productive work."
― Alasdair MacIntyre, After Virtue: A Study in Moral Theory, Third Edition

I have come to the conclusion that imperialism and exploitation are forms of cannibalism and, in fact, are precisely those forms of cannibalism which are most diabolical or evil."
― Jack D. Forbes author, Columbus and Other Cannibals

https://www.forbes.com/
The Clear Connection Between Slavery And American Capitalism
HBS Working Knowledge
Contributor
Business research for business leaders

By Dina Gerdeman

The ties between slavery and capitalism in the United States weren't always crystal clear in our history books. For a long time, historians mostly depicted slavery as a regional institution of cruelty in the South, and certainly not the driver of broader American economic prosperity.

Now 16 scholars are helping to set the record straight by exploring the true ties between 19th century economic development and a brutal system of human bondage in the 2016 book Slavery's Capitalism: A New History of American Economic Development.

Contrary to popular belief, the small farmers of New England weren't alone responsible for establishing America's economic position as capitalism expanded. Rather, the hard labor of slaves in places like Alabama, South Carolina, and Mississippi needs to be kept in view as well.

In fact, more than half of the nation's exports in the first six decades of the 19th century consisted of raw cotton, almost all of it grown by slaves, according to the book, which was edited by Sven Beckert, the Laird Bell Professor of History at Harvard University and visiting professor at HBS, as well as Seth Rockman, Associate Professor of History at Brown University.

The slave economy of the southern states had ripple effects throughout the entire U.S. economy, with plenty of merchants in New York City, Boston, and elsewhere helping to organize the trade of slave-grown agricultural commodities—and enjoying plenty of riches as a result.

"In the decades between the American Revolution and the Civil War, slavery—as a source of the cotton that fed Rhode Island's mills, as a source of the wealth that filled New York's banks, as a source of the markets that inspired Massachusetts manufacturers—proved indispensable to national economic development," Beckert and Rockman write in the introduction to the book.

"… Cotton offered a reason for entrepreneurs and inventors to build manufactories in such places as Lowell, Pawtucket, and Paterson, thereby connecting New England's Industrial Revolution to the advancing plantation frontier of the Deep South. And financing cotton growing, as well as marketing and transporting the crop, was a source of great wealth for the nation's merchants and banks."

We asked Beckert—who researches and teaches the history of US capitalism in the 19th century—to discuss the book and to talk about what lessons today's business leaders can learn from the past.

Dina Gerdeman: The book makes note of the fact that a myth existed for many years: that slavery was "merely a regional institution, surely indispensable for understanding the South, but a geographically confined system of negligible importance to the nation as a whole." Why do you think for so many years historians made slavery out to be a "southern problem" and didn't seem to make a strong connection between slavery and things like innovation, entrepreneurship, and finance, which are at the heart of American capitalism?

Sven Beckert: This is an excellent question, and indeed, as you note, quite puzzling. It is puzzling for three reasons: For one, into the early years of the 19th century, slavery was a national institution,

and while slavery was never as predominate a system of labor in the North as it was in the South, it was still important.

Second, there were a vast number of very obvious economic links between the slave plantations of the southern states and enterprises as well as other institutions in the northern states: Just think of all these New York and Boston merchants who traded in slave-grown goods. Or the textile industrialists of New England who processed vast quantities of slave-grown cotton. Or the bankers who financed the expansion of the plantation complex.

And third, both the abolitionists as well as pro-slavery advocates talked over and over about the deep links between the southern slave economy and the national economy.

Why did these insights get lost? I think the main reason is ideological and political. For a long time after the Civil War, the nation really did not want to be reminded of either the war or the institution that lay at its root—slavery. A country that saw itself as uniquely invested in human freedom had a hard time coming to terms with the centuries' long history of enslaving so many of its people.

When slavery became more important to our historical memory, especially in the wake of the Civil Rights movement of the 1950s and 1960s, the work of reconciling the history of freedom and the history of enslavement involved quarantining the history of slavery to one section of the nation only. That allowed for doing two things simultaneously: It allowed for the belated acknowledgement of the importance, barbarity, and longevity of slavery in the United States. But it also allowed for a continued telling of the story of freedom, since the national story could be told as one in which one section of the United States, the North, fought hard to overcome the retrograde, coercive, and inhumane system of slavery in the other section.

Of course, this story is not completely wrong. Yet what it effectively did was to insulate the national story from the problem of slavery. A focus on the economic links generated around slavery, the story that our book charts, brings the story of enslavement squarely back into the center of the national history as a whole. And this is where it belongs.

Gerdeman: The book says "the relationship of slavery to American capitalism rightfully begins on the plantation." Can you explain how the North benefited from the slave-grown cotton in the South? And how did this "empire of cotton" help create modern capitalism?

Beckert: There are very many economic links between the southern plantation complex and the development of American and global capitalism, involving trade, industry, banking, insurance, shipping, and other industries. The most prominent link developed around cotton.

As you know, the cotton industry was crucial to the world-altering Industrial Revolution as it first unfolded in Great Britain and then spread from there to other parts of the world, including the northern states of the Union. Until 1861, until the American Civil War, almost all cotton used in industrial production was grown by enslaved workers in the southern parts of the United States. Slavery thus played a very important role in supplying an essential raw material for industrial production.

Yet there were further links: British and later U.S. capital financed the expansion of the slavery complex in the American South. Advancing credit was essential for southern planters to be able to purchase land and labor. Northern merchants, moreover, organized the shipment of cotton into global markets.

And of course northern manufacturers, along with their European counterparts, supplied plantations

in the South with tools, textiles, and other goods that were necessary to maintain the plantation regime.

Plantation slavery, far from being a retrograde system on its way to being ousted by industrial capitalism, saw a second flourishing in the 19th century in the wake of the industrial revolution. And in the United States, cotton was central to that "second slavery." [Distinguished from Chattel Slavery, to respect Ain't Yo Mama, our mothers among the saints, Think the Phillipines Factory in Maine historically and Californian Sweatshops? A euphemism?].

Gerdeman: Some argued that with the abolition of slavery, the North was poised to "kill the goose that has laid their golden egg." Can you explain why that wasn't the case?

Beckert: Slavery was important to a particular moment in the history of capitalism. But there were also severe tensions between the deepening and spread of capitalism and slavery.

For one, slavery was quite unstable. Slaves resisted their enslavements, and slave owners ... deploy a lot of violence, coercion, and oversight to ensure the stability of the plantation and slave society more broadly....

And last but not least, slave owners had a very definite idea about the political economy of the United States, focused on the export of agricultural commodities to world markets, free trade, and the territorial expansion of the slave regime into the American West. That was quite distinct from the increasingly urgent and also powerful political needs of northern industrialists and bankers. They wanted tariff protection and the expansion of free labor into the American West. Both these political economies depended on the control of the federal government.

With the advent of the Republican Party and then especially with the 1860 election of Abraham Lincoln to the presidency, that control became uncertain. As a result, southerners struck out on their own, provoking a violent Civil War that was won by the forces opposed to slavery.

Gerdeman: Do you think today's business executives could learn any important lessons from this new understanding of the connection between slavery and the American market?

Beckert: Yes, definitely. The most important lesson this history provides is that business leaders whose companies' history goes back into the antebellum era need to be proactively researching this history and confronting it. No one alive today is responsible for slavery—a crime against humanity. But we all need to face our histories and then try to move forward from that acknowledgement of the past.

More generally, it is crucially important that companies have a full understanding of their supply chains and of the labor conditions that are to be found throughout these chains. If they violate fundamental human rights, companies have the responsibility and also the ability to act.

There were powerful business interests in the 19th century who worked diligently against slavery. Just think of the Tappan brothers of New York, merchants who combined their business with anti-slavery activism. And then there were also entrepreneurs who refused to process slave-grown cotton. These people can serve as examples of what is possible. They show that to have a full understanding of all aspects of one's business and to aggressively enforce fundamental human norms and rights is possible and necessary.

When you read the letters of businessmen of the 1840s and 1850s, you see numerous efforts to separate business and morality into distinct realms. Merchants and manufacturers in the past did

know that slavery was a moral problem, but then they tried to say that such moral considerations were extraneous to the concerns of business. In retrospect we can all agree that these claims are preposterous. Such observations should make everyone today acutely conscious about making rationalizations that seek to insulate business from moral responsibility. History (and historians) don't look kindly on this.

The houses in which the people lived long ago were a lot different from the houses of the present day. There was no such thing as white wash or slates.
The houses of long ago were made of stuff called daub. It was to be found under clay especially where bogland was. The roofs were thatched with straw or rushes.
Long ago the people used to have beds in a corner of the kitchen. An old woman used to sleep in them. Those beds were called a "Cailleac". they were made of wood and they were very comfortable.
The fire place was made against the gable end of the house. There were no chimneys but they had a hole in the roof of the house to let the smoke out. They put stones round the hole to prevent the thatch from getting burned.
There was an only door in the house and they bolted it with a wooden bolt which was on to the door. A hole in the side of the wall they had for a window. It was not a very large one the people covered it in the night with a straw mat.
Story told by Thomas Dunne. Duchas.ie

Candle Making.
First the fat was rendered in a grisset. Then bull rushes were rubbed with resin which was got on the trees in the Summer when the sun melted it. Then the rushes were dipped in the fat and a wick was made out of twisted flax. Those candles gave great light.

Basket Makers.
James Beatty and his wife were great hand-basket makers. First they got red sallies and they boiled them for about one hour. Next they peeled and split them. Then they wound them into the baskets which they sold for one shilling each.

Spinning and weaving.
In my district there were no spinners or weavers but a crowd of women would come to the district to spin and weave. They used to dye the wool a purple colour. when they (would have the) had sufficient clothes made for those people they went to the next locality...

Dye Making.
Long ago before dyes were got from foreign countries the people of Ireland made their own dyes. Brigid Moran from Corrick used to make dye. Fro navy blue she got bog berries and boiled them and when they were boiled she strained off the juice and mixed salt with it and then it was ready for use. For brown dye she got the bark of an oak tree and she boiled the juice out of it and left it to cool and then it was ready for use. She had a big pot which she used to dyeing clothes.

Informant James Dunne Séamas Ó Duinn
Duchas.ie

In my native district Carnaree there lived many skillful men such as thatchers, basketmakers whip-makers and ploughmakers. These men were very useful in the district in making articles such as baskets, whips, ploughs and other and other articles that were needed in the district.

There lived men called "coopers" in this district long ago. They ade They made buckets, creels and "firkins". Long ago they used "firkins" to carry butter when selling it to the nearest town. Many years ago spinning of wool was very common in this district and nearly every woman had a spinning-wheel. The bust spinners in Carnaree were Mrs. Davey, Mrs Keenan, and Mrs Dunne.
Making of butter was work which interested many people long ago. The people used to gather a "firkin" of butter and sell it in Sligo. It was by butter-making and spinning that most people made their living. Mrs Keenan of Carnaree was supposed to be the best butter-maker in Co Sligo.

Carn an Ríogh
(roll number 11619)
Location:
Carrownree, Co. Sligo
Teacher:
Éamonn Mac Énrí
COLLECTOR
Caitlín Ní Dáithí
Gender
Female
Address
Carrownree, Co. Sligo
INFORMANT
Peter Gallagher

Stanford Encyclopedia of Philosophy
https://plato.stanford.edu/entries/self-deception/

Self-Deception
First published Tue Oct 17, 2006; substantive revision Mon Mar 13, 2023

...Minimally, self-deception involves a person who (a) as a consequence of some motivation or emotion, seems to acquire and maintain some false belief despite evidence to the contrary and (b) who may display behavior suggesting some awareness of the truth. ...
...The discussion of self-deception and its associated puzzles sheds light on the ways motivation affects belief acquisition and retention and other belief-like cognitive attitudes; it also prompts us to scrutinize the notions of belief, intention, and the limits of such folk psychological concepts to adequately explain phenomena of this sort. Self-deception also requires careful consideration of the cognitive architecture that might accommodate this apparent irrationality regarding our beliefs.

Self-deception isn’t merely a philosophically interesting puzzle but a problem of existential concern. It raises the distinct possibility that we live with distorted views that may make us strangers to ourselves and blind to the nature of our morally significant engagements.

Paradoxes, Puzzles, and Problems of Self-Deception
“What is self-deception?” sounds like a straightforward question, but the more philosophers have sought to answer it, the more puzzling it has become. [They don't want to know because compliance is rewarded?]

... How can a person simultaneously hold contradictory beliefs?...
...

The requirement that the self-deceiver intentionally gets herself to hold a belief she knows to be false raises the dynamic or strategic paradox since it seems to involve the self-deceiver in an impossible project, namely, both deploying and being duped by some deceitful strategy.

As deceiver, she must be aware that she’s deploying a deceitful strategy; but, as deceived, she must be unaware of this strategy for it to be effective.

And yet it’s difficult to see how the self-deceiver could fail to be aware of her intention to deceive. ...

...Philosophical accounts of self-deception roughly fall into two main groups: those that maintain that the paradigmatic cases of self-deception are intentional and those that deny this. [Everybody Knows, Leonard Cohen.]

...Joseph Butler (1726), in his well-known sermon “On Self-Deceit,” emphasizes the ways in which self-deception about one’s moral character and conduct—‘self-ignorance’ driven by inordinate ‘self-love’—not only facilitates vicious actions but hinders the agent’s ability to change. Such ignorance, claims Butler, “undermines the whole principle of good … and corrupts conscience, which is the guide of life” (1726). ... Existentialist philosophers such as Kierkegaard and Sartre, in very different ways, view self-deception as a threat to ‘authenticity’ insofar as self-deceivers fail to take responsibility for themselves and their engagements in the past, present, and future. By alienating us from our own principles, self-deception may also threaten moral integrity (Jenni 2003)...

...Collective self-deception, understood in either the summative or non-summative sense, raises significant questions, such as whether individuals within collectives bear responsibility for their self-deception or the part they play in the collective’s self-deception and whether collective entities can be held responsible for their epistemic failures (see Galeotti 2016b, 2018 on these questions). Finally, collective self-deception prompts us to ask what means are available to collectives and their members to resist, avoid, and escape self-deception. Galeotti (2016b, 2018) argues for a variety of institutional constraints and precommitments to keep groups from falling prey to self-deception.

Given the capacity of collective self-deception to entrench false beliefs and to magnify their consequences—sometimes with disastrous results—collective self-deception is not just a philosophical puzzle; it is a problem that demands attention.

Tao Te Ching - Lao Tzu - chapter 81

Truthful words are not beautiful.
Beautiful words are not truthful.
Good men do not argue.
Those who argue are not good.

Those who know are not learned.
The learned do not know.

The sage never tries to store things up.
The more he does for others, the more he has.
The more he gives to others, the greater his abundance.
The Tao of heaven is pointed but does no harm.
The Tao of the sage is work without effort.

(translation by Gia-fu Feng and Jane English)

Dharmakṣetra (धर्मक्षेत्र):—The sacred field which helps the growth of and generates ideas about dharma.
Bhagavad-Gita with the Commentary of Sankaracarya

《盜跖 - The Robber Zhi》
English translation: James Legge [?]
盜跖:
孔子與柳下季為友。柳下季之弟名曰盜跖。盜跖從卒九千人，橫行天下，侵暴諸侯，穴室樞戶，驅人牛馬，取人婦女，貪得忘親，不顧父母兄弟，不祭先祖。所過之邑，大國守城，小國入保，萬民苦之。
The Robber Zhi:
Confucius was on terms of friendship with Liu-xia Ji, who had a brother named Dao Zhi. This Dao Zhi had 9,000 followers, who marched at their will through the [land], assailing and oppressing the different princes.

They dug through walls and broke into houses; they drove away people's cattle and horses; they carried off people's wives and daughters.

In their greed to get, they forgot the claims of kinship, and

paid no regard to their parents and brethren.

They did not [show filial piety].

Wherever they passed through the country, in the larger states the people guarded their city walls, and in the smaller the people took to their strongholds. All were distressed by them....
https://ctext.org/zhuangzi/robber-zhi

Why We Build the Wall
Song by Anaïs Mitchell, Hadestown Original Broadway Company, and Patrick Page

Why do we build the wall?
My children, my children
Why do we build the wall?
Why do we build the wall?

We build the wall to keep us free
That's why we build the wall
We build the wall to keep us free

How does the wall keep us free?
My children, my children
How does the wall keep us free?
How does the wall keep us free?

The wall keeps out the enemy
And we build the wall to keep us free
That's why we build the wall
We build the wall to keep us free

Who do we call the enemy?
My children, my children
Who do we call the enemy?
Who do we call the enemy?

The enemy is poverty
And the wall keeps out the enemy
And we build the wall to keep us free
That's why we build the wall
We build the wall to keep us free

Because we have and they have not!
My children, my children
Because they want what we have got!
Because we have and they have not!
Because they want what we have got!

The enemy is poverty
And the wall keeps out the enemy
And we build the wall to keep us free
That's why we build the wall
We build the wall to keep us free

What do we have that they should want?
My children, my children
What do we have that they should want?
What do we have that they should want?

We have a wall to work upon!
We have work and they have none
And our work is never done
My children, my children

And the war is never won
The enemy is poverty
And the wall keeps out the enemy
And we build the wall to keep us free

That's why we build the wall
We build the wall to keep us free
We build the wall to keep us free

Source: LyricFind
Songwriters: Anais Mitchell

How white women use strategic tears to silence women of colour
Ruby Hamad
https://www.theguardian.com/commentisfree/2018/may/08/how-white-women-use-strategic-tears-to-avoid-accountability

"Philosophy has no other root but the principles of common sense.; it grows out from them, and draws its nourishment from them; severed from this root, its honours wither up, its sap is dried up, it dies and rots."
— Thomas Reid, Essays on the Active Powers of the Human Mind ; An Inquiry Into the Human Mind on the Principles of Common Sense ; and An Essay on Quantity

“When, O Master, when shall we see our Mother India in this garb again — so radiant and so cheerful?’ ‘Only when all the children of the Motherland shall call her Mother in all sincerity.”
— Bankim Chandra Chattopadhyay, Anandamath

from British Imperialism in China A legacy of Commerce, Addiction, and Gunboat diplomacy
By Tao He Boston University

The primary motive of British imperialism in China in the nineteenth century was economic. There was a high demand for Chinese tea, silk and porcelain in the British market. However, Britain did not possess sufficient silver to trade with the Qing Empire.

Thus, a system of barter based on Indian opium was created to bridge this problem of payment. The subsequent exponential increase of opium in China between 1790 and 1832 brought about a generation of addicts and social instability. Clashes between the Qing government and British merchants ultimately escalated into the infamous Opium Wars.

As a result, the British were given the island of Hong Kong and trading rights in the ports of Canton and Shanghai. Although British imperialism never politically took hold in mainland China, as it did in India or Africa, its cultural and political legacy is still evident today.

Honk Kong remains a significant center of global finance and its government still functioned in much of the same ways as it did under British colonialism. Furthermore, the language of English and British culture highly impacted the society of Hong Kong and Southern China for over a century...

Chronology of Britain in China Year Event
1600 Founding of The East India Company. The Royal Charter of the Company was approved by Elizabeth I
1644 Manchurian Qing Dynasty established in China
1680 Recreational Opium/Tobacco mix first introduced to China by the Dutch
1720 British Parliament bans Asian textile Imports to increase domestic production
1720-1839 Chinese Tea as one of the primary Commodities in the British market
1729 First government prohibition on the distribution of Opium in China (Not heavily Enforced)
1760 British began to use Opium as a Cash Crop for both Chinese commodities and silver
1773 1000 Chests of Opium imported into China.
1813 Increased Opium addicts in the Chinese bureaucracy causes concern in the Qing Courts
1815 End of the Napoleonic Wars, Britain consolidates imperial power in Asia and Africa
1832 20,000 Chests of Opium Imported into China
1836 Qing Court formally prohibits all imports of Opium and attempts to close the ports of Canton and Shanghai
1839 Commissioner Lin Zexu openly burned 1.2 million kilograms of confiscated opium
1839-1842 First Opium War: Qing Empire Vs. Britain and its allies in France, United States, and Russia
1842 Treaty of Nanjing opened the ports of Canton and Shanghai. Hong Kong became a British colony
1856 Chinese seizure of British Vessel “The Arrow” in suspect of piracy
1858 Tientsin Treaties, negotiations between Chinese, British, French and American diplomats
1859 British and French diplomats were refused entry into Beijing
1860-1862 Second Opium War, Looting of the Qing Imperial palace in Beijing
1898-1901 Chinese anti-Foreign uprising, Boxer Rebellion

1900 John Hay's "Open Door Policy" calls for equal trade rights amongst Europeans in China
1912 Official collapse of the Qing Empire and establishment of the Republic of China
1912 London Missionary Society establishes Hong Kong College of Medicine, which later became the University of Hong Kong. First western institute of higher education in Hong Kong

"Ready comprehension is often a knee-jerk response and the most dangerous form of understanding. It blinks an opaque screen over your ability to learn. Be warned. Understand nothing. All comprehension is temporary." ― Frank Herbert, Chapterhouse: Dune

Soil, Society, Economy
The circular logic of Law of Return

Women's Economic Empowerment : Let's Act Together

Dr Vandana Shiva

European Parliament , 8th March, International Women's Day

Women are Shakti . We are the embodiment of power in creative ,non violent form.
Women are the creators of real wealth , which originally meant "the state of well being "-not money, not capital .
Women's Economic Empowerment is based on two simultaneous processes .
Firstly, removing the structures and processes of economic disempowerment that marginalise women and their contributions .
Secondly , recognising women's economic contributions by making their knowledge and work visible in the real work of sustenance -care for the earth , and care for the human community. The creation of wealth as well being .
The contemporary structures of the economy are based the convergence of two forms opposer in violent form - the violence of patriarchy , and the violent structures of the rule of capital .

Capitalist patriarchy has shaped economies through war and violence -wars against nature and diverse cultures , and violence against women .

Separation is the characteristic of paradigms emerging from the convergence of patriarchy and capitalism-first nature is separated from humans, then humans are separated on the basis of gender, religion ,caste, class. This separation of that which is interrelated and interconnected is at the root of violence –first in the mind , then in our lives .It is not an accident that the inequalities of the past have taken on brutal form with the rise of the project of Corporate Globalisation

The number of billionaires controlling as much wealth as 50% of humanity has been rapidly dropping

2010 it was 388 billionaires
2011 it was 177
2012 it was 159
2013 it was 92
2014 it was 80
2015 it was 62
2016 it became 8

This is a recipe for extermination of those who work , and without whose work there is no food and no clothing .
Women , workers , farmers and Nature are made colonies in the dominant economic paradigm of capitalist patriarchy based convergence of two forms of violence -the power of patriarchy, and the rule of money .Economy of the 1% is patriarchal and anti women .
The first challenge we face in women's economic empowerment is imagining another paradigm.

As Ronnie Lessem and Alexander Schieffer suggest "if the fathers of capitalist theory had chosen a mother rather than a single bourgeois male as the smallest economic unit for their theoretical constructions, they would not have been able to formulate the axiom of the selfish nature of human beings in the way they did" (Ronnie Lessem / Alexander Schieffer, Integral Economies, Ashgate/Gower, Farnham, U.K, 2010).

It is time to recognise that caring and sharing are central to the economy as care and management of our common home , and the creation of wealth as well being .

Both ecology and economics are derived from "Oikos" which means "home". Ecology is the science of household, economics is supposed to be the management of the household. Women are the foundation of the economy as management of our home , the particular homes where we live , and our planetary home , the Earth.

Think of the billions of women whose care and work sustains society and the economy whose work and contributions are not counted, and whose burden increases as the 1 % appropriates all resources and wealth, leaving women to sustain families and communities with fewer resources .But it is also patriarchal in its assumptions and instruments, and in its impact on real people living in real economies . The Big Money economy is based on the rules of the economic system excluding women and their work , and rewarding those who exploit the earth , women and working people .

Capitalist patriarchy denies the creativity of nature , and hence the Rights of Mother Earth. In is therefore anthropocentric. But it is not all humans in the circle of being human. Women, indigenous people,farmers and peasants , workers are also excluded by being defined as less than human .the Australian Aborigines were defined as part of the flora and flora until very recently in the Encyclopedia Britannica.

When economics works against the science of ecology, it results in the mismanagement of the earth, our home. The climate crisis, the water crisis, the biodiversity crisis, the food crisis are different symptoms of this crisis of mismanagement of the earth and her resources.

We mismanage the earth and destroy her ecological processes when we do not recognize nature's capital as the real capital and everything else as derived. If we have no land, we have no economy.Without nature and her ecological processes to sustain life on earth , the grandest economies collapse , and biggest civilisations disappear . We mismanage our homes when we ignore women's knowledge and contributions for caring for the earth and ensuring human well being ,and discount the processes that disempower women through structures of inequality .

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The objective of capitalist patriarchy is to own and control the real wealth that nature and people produce ,through a paradigm that sees nature as dead , mere raw material for exploitation , and women as a "passive" second sex , incapable of creating and producing .

A fictitious “Creation Boundary” has been put in place , rendering women’s creativity and knowledge invisible . Over five decades , my work has included making women’s ecological knowledge , their knowledge of biodiversity , of water systems, of seeds, of food ,of health ,visible .

Another boundary is the “production boundary” on the basis of which , GDP and “growth” is calculated . The assumption made is “if you consume what you produce , you do not produce .”

GDP was evolved during the war to mobilise resources for the war by diverting wealth from the maintenance of families , communities , and societies . It is not a measure not of “wealth “ as the state of well being .

At the intellectual level “Growth” has emerged as the measure of money making . What it fails to measure is the destruction of life in nature and society . The poverty and exclusion of the 99% from the 1 % economy is linked to the growth paradigm, shaped by Big Money , for Big Money to grow bigger .
http://www.resurgence.org/magazine/article250-how-wealth-creates-poverty.html

The poor are poor because 1% have grabbed their resources and wealth . Peasants are getting poorer because the 1 % are promoting an industrial agriculture based on purchase of costly seeds and chemical inputs , which traps them in debt, and destroys their soil, water, biodiversity , and their freedom .More than 300000 Indian farmers have committed suicide due to debt over the past two dec ads , with most of the suicides concentrated in the cotton belt . Monsanto has monopolised the cotton seed supply through its Bt cotton . I started Navdanya to resist these violent monopolies . The farmers varieties of organic cotton seeds that we have saved and distributed are now sowing Seed Freedom .
Small farmers are not poor because they are unproductive .They are much more productive than the large industrial corporate farms . If farmers are getting poorer ,it is because the Poison Cartel now reduced to 3 -Monsanto Bayer , Dow Dupont , Syngenta Chem China - make them dependent on buying costly seeds and chemicals . Vertically integrated corporations linking seed to chemicals to international trade to processing of junk food ,are stealing 99% of the value they produce . They are getting poorer because “free trade “ promotes dumping , destruction of livelihoods and depression of farm prices .
The people of the South are getting poorer because the 1% impose profit making ,rent collecting ,privatization policies for health and education, transport and energy through the World Bank and IMF, thus haemorraging the poor of their life blood .

Women are experts in managing the commons and sharing resources. They are experts in the economy of care . They are experts in the circular economies of nature and sustainable and just societies .

Capitalist patriarchy has constructed linear extractive economies that leave nature and society poorer , while wealth concentrates in the hands of a few men .

Real wealth is our capacity to create, produce and make what we and our communities need to ensure our well being .Well being is the original meaning of wealth, not money .Work creates wealth . As co creators and co producers with nature we protect the earth’s wealth creating capacities and enhance our own .We create real wealth when we live as Earth Citizens .

Life and its vitality in nature and society is based on cycles of renewal and regeneration of

mutuality, respect and human solidarity. The relationship between soil and society, between nature and culture, is a relationship based on reciprocity, on the Law of Return, of giving back.

The ecological Law of Return maintains the cycles of nutrients and water, and hence the basis of sustainability. For Society, the Law of Return is the basis of ensuring justice, equality, democracy and peace.

Regenerative, renewable, sustainable economies that enhance nature's well being and ours are based on the law of return-of giving back in gratitude and deep awareness that we are the web of life and must take care of it .

They are therefore circular economies that are aware of, and maintain nature's cycles . All ecological crises are the rupture of nature's cycles, and the transgression of what have been called planetary boundaries .When we give back organic matter to nature, she continues to give us food .The work in giving back is our work . Giving us food is nature's complex work -through her soil, her biodiversity, her water, the sun, the air .

In the circular economy we give back to society . Wealth is shared . Wealth circulates .
In real economies, plans grow, soil organisms grow, children grow in well being and happiness .

The circular economy on the other hand replenishes nature and society . It creates enoughness and well being for all . In the care of the Earth and society diversity of meaningful and creative work is possible . It is based on nature's law of return. In nature, their is no waste, no pollution .

When economies are circular, every being being, every place, is the centre of the economy, and nature and society evolve and emerge from multiple self organised systems, like the trillions of cells in our body .

Circular economies as living economies are by their very nature biodiverse, spanning from the intimate and local, to the global and planetary .

Soil, Society, Economy

The circular logic of Law of Return, mutuality, reciprocity and regeneration

Just as self organised systems evolve in and through diversity, self organised economies are diverse .
However the economic paradigm based on a linear one-way extraction of resources and wealth from nature and society has promoted systems of production and consumption that have ruptured and torn apart these cycles, threatening the stability of the natural and social world.
The dominant model of the economy no longer has its roots in ecology, but exists outside and above ecology, disrupting the ecological systems and processes that support life. The unchecked conquest of resources is pushing species to extinction and led ecosystems to collapse, while causing irreversible climate disasters.

Similarly, economy, which is part of society, has been placed outside and above society, beyond democratic control. Ethical values, cultural values, spiritual values, values of care and co-operation have all been sidelined by the extractive logic of the global market that seeks only profit. Competition leaves no room for cooperation. All values that arise from
our interdependent, diverse and complex reality have been displaced or destroyed. When reality is replaced by abstract constructions created by the dominant powers in society, manipulation of nature and society for profits and power becomes easy. The welfare of real people and real societies is replaced with the welfare of corporations. The real production of the economies of nature and society is replaced by the abstract construction of capital. The real, the concrete, the life-giving gives way to the artificially constructed currencies.

The linear, extractive logic of exploitation, threatening ecological e social collapse

The linear extractive economy is based on extraction, commodification, profits .It has no place for the care of nature and community .It leaves nature and society impoverished, be it extraction of minerals, or extraction of knowledge through Biopiracy, or extraction of "genes" through genetic mining, or extraction of data through "data mining", or extraction of rents and royalties for seed, water, communication, privatised education and health care. It creates poverty debt, and displacement . It creates waste -waste as pollution, wasted resources, wasted people, wasted lives .

In structures of control of capitalist patriarchy ,there is an increasing replacement of the real world of nature and her ecological processes , and real people creating real wealth ,with constructions and fictions . Reality disappears , and real resources and people can be exploited through constructs . Real people are being increasingly substituted by corporations claiming personhood .
Today the distancing of constructions from real sources of wealth creation has gone even further , with capital being substituted by "finance" , and the creation of tools and technologies that allow the rich to accumulate wealth while doing nothing .The tools of money making in the financial economy are based on speculation . And because of financial deregulation , the rich can speculate using people's hard earned money from real work .
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Why do women lead ecology movements against deforestation and pollution of water, against toxic and nuclear hazards ?
It is not due to any "essentialism".
I believe it is in part because in the sexual division of labour,women have been left to look after sustenance-providing food and water, providing health and care . When it comes to the sustenance economy , women are both the experts and providers.Even though women's work in providing sustenance is the most vital human activity, a patriarchal economy which defines the economy only as the economy of the market place, treats it as non work. The patriarchal model of the economy is dominated by one number, the GDP ,which is measured on the basis of an artificially created production boundary (if you produce what you consume, you do not produce). When the ecological crisis created by an ecologically blind economic paradigm leads to the disappearance of forests and water,the spread of diseases because of the spread of toxics and poisons, and the consequent threat to life and survival, it is women who rise to wake up society to the crisis, and to defend the Earth and their lives, through their lives.Women are leading the paradigm shift to align the economy with ecology. After all, both are rooted in the word "oikos"-our home.
Not only are women experts in the sustenance economy. They are experts in ecological science through their daily participation in processes that provide sustenance.Their expertise is rooted in

lived experience, not in abstract and fragmented knowledge, that is not connected to life, and cannot see the connectedness of the web of life.
The rise of masculinist science with Descartes , Newton , Bacon led to the domination of reductionist mechanistic science and a subjugation of knowledge systems based on interconnections and relationships.This includes all indigenous knowledge systems, and women's knowledge.
The most violent display of mechanistic science is in the promotion of industrial agriculture, including GMOs as a solution to hunger and malnutrition. Industrial agriculture uses chemicals developed for warfare as inputs. Genetic Engineering is based on the idea of genes as "master molecules" giving unidirectional commands to the rest of the organism.
The reality is that living systems are self organised , interactive, dynamic. The genome is fluid.
As these issues move centre stage in every society, it is the alternatives women bring through biodiversity, and agroecology ,that offer real solutions to the food and nutrition crisis. As I have learnt over 45 years of my ecological activism and research and women and 30 years of building the movement Navdanya (www.navdanya.org), biodiversity produces more than monocultures, small family farms based on women's participation provide 75% of the food eaten in the world. As Navdanya 's research based on the paradigm shift from the monoculture measure of "yield per acre " , to "nutrition per acre" and true "Wealth per acre" shows , small farmers growing food ecologically with the biodiversity of their own seeds can feed two India's and increase their incomes ten fold. Industrial agriculture only produces 25% of the food we eat while using and destroying 75% of the Earth's resources- the soil, the water ,the biodiversity . As I wrote in Soil not Oil , industrial agriculture and globalised food trade contributes to 50% of the atmospheric pollution with Green House gases which are driving climate chaos .Through women and nature centred ecological agriculture which rejuvenates the soil ,we could address the problem of climate change while also increase nutrition and health .Women centred tradition farming systems used more than 10000 species of plants . And with it was connected the knowledge of biodiversity , of processing , of nutrition and health .The food base has shrunk to 12 globally traded, nutritionally empty toxic commodities creating a life threatening disease epidemic .
When it comes to real solutions to real problems faced by the planet and people, it is the subjugated knowledge's and invisible work of women based on co creation and co production with Nature which will show the way to human survival and well being in the future.

Economic Empowerment of women requires moving beyond the discourse of "development" and GDP as shaped by capitalist patriarchy to reclaim true humanity as members of the Earth Family .And in this transition women are the leaders of how we should live together as one humanity on one planet , taking care of the Earth and each other.

The one-eyed view of our universe says you must not look far afield for problems. Such problems may never arrive. Instead, tend to the wold within your fences. The packs ranging outside may not even exist. —The Azhar Book; Shamra I:4, Dune, Frank Herbert

Sigh no more, ladies, sigh no more.
Men were deceivers ever,
One foot in sea, and one on shore,
To one thing constant never.
Then sigh not so, but let them go,
And be you blithe and bonny,
Converting all your sounds of woe
Into hey nonny, nonny.

Sing no more ditties, sing no more
Of dumps so dull and heavy.
The fraud of men was ever so

Since summer first was leafy.
Then sigh not so, but let them go,
And be you blithe and bonny,
Converting all your sounds of woe
Into hey, nonny, nonny.
William Shakespeare, Much Ado About Nothing

“Thousands of men, women and children might die of starvation; yet there must be no cessation in the collection of taxes.”
― Bankim Chandra Chattopadhyay, Anandamath

“Well, Well, Well,” Danny O'Keefe/Bob Dylan
Until you’ve paid the price you can’t know what it’s worth
The air and water, the fire and earth
Dig a hole in the ground straight down to hell
Till there ain’t no more water in the well, well, well
When you’re down on your knees with nothing left to sell
Try diggin a little deeper in the well well well

It is the Tuatha De Danann who brought with them the Great Fal, [that is, the Stone of Knowledge], which was in Temair, whence Ireland bears the name of [Bod Fhearghusa] He under whom it should utter a cry was Chief of Ireland

Mary Jones, The Celtic Literature Collective Lebor Gabála Érenn: The Book of Invasions §55-64: The Tuatha de Dannan

“Major flaws in government arise from a fear of making radical internal changes even though a need is clearly seen. ― Frank Herbert, Chapterhouse: Dune

“Was the unthinking intelligence of instinct precognitively superior to the thinking intelligence of intellect. Have we overvalued thinking?” ― John Moriarty

El perro del hortelano que ni come ni deja comer.

“Doublethink means the power of holding two contradictory beliefs in one's mind simultaneously, and accepting both of them.” ― George Orwell, 1984

Even when, with the help of myth, we come to see and accept who we are, we can still mismanage who we are. Culturally, we can get off to a bad start, as I believe we in the West did. Given the ecological havoc inside and outside ourselves, it behoves us, claiming to be sapient, to do something about it. — John Moriarty, Nostos

Charles delivers address at opening ceremony of COP28 Summit in UAE
Sky News
717 views
1 Dec 2023
Some important progress has been made, but it worries me greatly that we remain so dreadfully far off track as the Global Stock Take report demonstrates so graphically. The dangers are no longer distant risks. I have seen across the Commonwealth and beyond, countless communities which are

unable to withstand repeated shocks whose lives and livelihoods are laid waste by climate change. Surely real action is required to stem the growing toe of its most vulnerable victims. Repeated cyclones batter vulnerable island nations like Vanuatu and Dominica. India, Bangladesh, and Pakistan have been experiencing unprecedented floods, and East Africa is suffering a decades long drought. This past summer, in common with Spain, Greece, the United States, and many other countries, Canada experienced its most severe wildfire season on record, with 18 and a half million hectares of land burned, causing terrible loss of life and property, and of course, releasing enormous amounts of greenhouse gasses that contribute to dangerous feedback loops to which climate scientists have been alerting us for decades. As I've tried to say on many occasions, unless we rapidly repair and restore nature's unique economy based on harmony and balance, which is our ultimate sustainer, our own economy and survivability will be imperiled.

[00:04:02]
Records are now being broken so often that we are perhaps becoming immune to what they are really telling us. When we see the news that this last northern hemisphere summer, for instance, was the warmest global average temperature on record, we need to pause to process what this actually means. We are taking the natural world outside balanced norms and limits and into dangerous, uncharted territory. We are carrying out a vast, frightening experiment of changing every ecological condition all at once at a pace that far outstrips nature's ability to cope. As we work to... To work towards a zero carbon future, we must work equally towards being nature positive. With what we are witnessing, our choice now is a starker and darker one. How dangerous are we actually prepared to make our world? Dealing with this is a job for us all. Change will come by working together and making it easier to embrace decisions that will sustain our world, rather than carry on as though there are no limits or as though our actions have no consequences. As you gather, ladies and gentlemen, for these critical negotiations, the hope of the world rests on the decisions you must take.

[00:05:52]
I can only encourage you to consider some practical questions which might inform the task ahead of you. First, Healthy, how can our multilateral organizations, which were established at a different time for different challenges, be strengthened to the crisis we face? How can we bring together our public, private, philanthropic, and NGO sectors ever more effectively so that they all play their part in delivering climate action, each complementing the unique strengths of the others. Public finance alone will never be sufficient. But with the private sector firmly at the table and a better, fairer international financial system, combined with the innovative use of risk reduction tools like first loss risk guarantees, we could mobilize the trillions of dollars we need in the order of four and a half to five trillion a year to drive transformation we need. Secondly, how can we ensure that finance flows to those developments most essential to a sustainable future and away from practices that make our world more dangerous. Across every industry, in every part of the world. I have, for instance, been heartened by some of the steps taken by parts of the insurance sector, which plays such a vital role in incentivising more sustainable approaches and providing an invaluable source of investment to reduce the risks we face.

[00:07:42]
Thirdly, how can we accelerate innovation and the deployment of renewable energy, of clean technology and other green alternatives to move decisively towards investment in this vital transition across all industries? Industries. For instance, how can we increase investments in regenerative agriculture, which can be a nature positive carbon sink? What incentives are necessary? And how can those which have a perverse impact be eliminated with all due speed. Fourthly, how can we bring together different solutions and initiatives to ensure coherent, long-term approaches across sectors, countries, and industries? For virtually every artificial source of greenhouse gas emissions, there are alternatives or mitigations which can be put in place. That is

why it is encouraging to see industry transition plans being developed both nationally and globally, which will help each sector of our global economy onto practical pathways to a zero carbon, nature positive future. And, ladies and gentlemen, fifthly, how can we forge an ambitious new vision for the next 100 years? How can we draw on the extraordinary ingenuity of our societies, the ideas, knowledge, and energy of our young people, our artists, our engineers, our communicators, and importantly, our indigenous peoples to imagine a sustainable future for people everywhere.

[00:09:29]
A future that is in harmony with nature, not set against her. Ladies and gentlemen, in your hands is an unmissable opportunity to keep our common hope alive. I can only urge you to meet it with ambition, imagination, and a true sense of the emergency we face, and together with a commitment to the practical action upon which our shared future depends. After all, ladies and gentlemen, in our grand children won't be asking what we said. They will be living with the consequences of what we did or didn't do. So if we act together to safeguard our precious planet, the welfare of all our people will surely follow. And we need to remember, too, that the indigenous worldview teaches us that we are all connected, not only as human beings, but with all living things and all that sustains life. As part of this grand and sacred system, harmony with nature must be maintained. The earth does not belong to us. We belong to the earth.

Bailíonn brobh beart.

“Our quest for the greater world is a quest for a greater vision of the world we already live in.” — John Moriarty

Is fearr bothán biamhar ná caisleán gortach.

The fault, dear Brutus, is not in our stars, but in ourselves.
William Shakespeare, Julius Caesar

“Ireland is infinitely hospitable to someone who wants to think with it.” — John Moriarty

The person who takes the banal and ordinary and illuminates it in a new way can terrify. We do not want our ideas changed. We feel threatened by such demands. "I already know the important things!" we say. Then Changer comes and throws our old ideas away. — Dune , Frank Herbert

Most of us are called on to perform tasks far beyond what we can do. Our capabilities seldom match our aspirations, and we are often woefully unprepared. To this extent, we are all Assistant Pig-Keepers at heart.
Lloyd Alexander, The Book of Three

Every life has death and every light has shadow. Be content to stand in the light and let the shadow fall where it will.
Mary Stewart, The Hollow Hills

You speak an infinite deal of nothing.
William Shakespeare, The Merchant of Venice

There is nothing like looking, if you want to find something. You certainly usually find something, if you look, but it is not always quite the something you were after.
J.R.R. Tolkien, The Hobbit

Child, child, do you not see? For each of us comes a time when we must be more than what we are.

Lloyd Alexander, The Black Cauldron

I wish it need not have happened in my time," said Frodo.
"So do I," said Gandalf, "and so do all who live to see such times. But that is not for them to decide. All we have to decide is what to do with the time that is given us.
J.R.R. Tolkien, The Fellowship of the Ring

If nothing is self-evident, nothing can be proved. Similarly if nothing is obligatory for its own sake, nothing is obligatory at all.
C.S. Lewis, The Abolition of Man

To be trusted is a greater compliment than to be loved.
George MacDonald

...every man is a hero if he strives more for others than for himself alone.
Once you told me that the seeking counts more than the finding. So, too, must the striving count more than the gain.
Lloyd Alexander, The High [Chief[

The harmony that holds the stars on their courses and the flesh on our bones resonates through all creation. Every sound contains its echo. Before there was humankind, or even forest, there was sound. Sound spread from the source in great circles like those formed when a stone is dropped in a pool....as the Source of All being plucks the harp of creation.
Morgan Llywelyn, Druids

The old system is beginning to collapse.
As Nietzsche said, ‘ When something is leaning, give it a push.’
Richard Ó Kearney, On Philosophy

This Is Not a Drill review – an Extinction Rebellion handbook
Scientists, psychologists, artists and activists offer some hope and a plan for the future

https://www.theguardian.com/books/2019/aug/07/this-is-not-a-drill-extinction-rebellion-review

How do you respond to this statement by the social scientist Jem Bendell: “We should be preparing for a social collapse … an uneven ending of our normal modes of sustenance, security, pleasure, identity, meaning and hope”?

If you’re anything like me, your first reaction will be to stop reading. I did that numerous times before I got to the end of This Is Not a Drill; I had to put it down, walk away, take a breath, make it stop. But like it or not, there is something bracing and necessary about facing our current reality. Extinction Rebellion’s handbook is a collection of pithy, punchy essays designed to shake us out of our collective despair-induced lethargy.

Authored by various thinkers from scientists to psychologists, artists to indigenous activists, it provides a devastating diagnosis: “We are in the sixth mass extinction event and we will face catastrophe if we do not act swiftly and robustly.”

Crucially, the book also provides the beginnings of a prescription. The psychotherapist Susie Orbach writes about how we need to confront our feelings of despair, sorrow and rage. That is no

easy task, but once we tell ourselves the truth, political action is inevitable. Roger Hallam explains how Extinction Rebellion's founders studied previous uprisings in order to come up with a formula for achieving radical system change. Their conclusions were that conventional campaigning doesn't work, and neither does violence. Large numbers of people need to create significant economic disruption. And they need to break the law.

...It's a wide-ranging, thought-provoking analysis of the task facing us, which is nothing less than a paradigm shift. We have to learn new ways to live, making more from less, and acknowledging that there are only collective solutions to our current problems. And we have to do it fast. It's a huge challenge, and it may well be an impossible one. But the message here is that, even if we can't escape its consequences, it is not too late to escape the mindset that brought us here.

After all, as Rowan Williams writes in his luminous afterword, "It might just work."

Faithless is he that says farewell when the road darkens.
J.R.R. Tolkien, The Fellowship of the Ring

The three steps of mercy. Everyone was expected, on meeting a funeral, to turn back, and walk at least three steps with the funeral. These were known as the "Three steps of mercy." The three steps of decency. When seeing a friend away from your house, you should accompany him at least three steps from your own door. These courtesies are not observed in Anglicised society. — Seanfhocla Uladh 1907

Broker
Willie Dunn

Hey there, broker, pawn my watch
It won't stay with me without the change
Without the clouds, you won't have the rain
I pick it up, now it's gone

You've taken the land, and the living too
And left me standing with nothing to do
Through backs and blankets and a, a welfare check
Without no regards, no self-respect

Here I stand in a brand new school
Ottawa still talking about the cost
But I'm still looking for something I lost
All men live and they're gone

Hey there, preacher with the long robes on
When you robbed my soul, you did me wrong
You've gone and taken my old heart's song
Gave me something back that don't belong
Build a bridge of tempered steel
To span the windy depth of time
Remove the base, the bridge will fall
Into the fires below

Hey there, broker, pawn my watch
It won't stay with me without the change

Without the clouds, you won't have the rain
Pick it up and begone

The world is indeed full of peril, and in it there are many dark places; but still there is much that is fair, and though in all lands love is now mingled with grief, it grows perhaps the greater.
J.R.R. Tolkien, The Fellowship of the Ring

https://www.ienearth.org/important-message-from-keeper-of-sacred-white-buffalo-calf-pipe/

Indigenous Environmental Network

Important Message from Keeper of Sacred White Buffalo Calf Pipe
Chief Arvol Looking Horse
8/26/16

arvol lookinghorseI, Chief Arvol Looking Horse, of the Lakota, Dakota, and Nakota Nations, ask you to understand an Indigenous perspective on what has happened in America, what we call "Turtle Island." My words seek to unite the global community through a message from our sacred ceremonies to unite spiritually, each in our own ways of beliefs in the Creator.

We have been warned from ancient prophecies of these times we live in today, but have also been given a very important message about a solution to turn these terrible times.

To understand the depth of this message you must recognize the importance of Sacred Sites and realize the interconnectedness of what is happening today, in reflection of the continued massacres that are occurring on other lands and our own Americas.

I have been learning about these important issues since the age of 12 when I received the Sacred White Buffalo Calf Pipe Bundle and its teachings. Our people have strived to protect Sacred Sites from the beginning of time. These places have been violated for centuries and have brought us to the predicament that we are in at the global level.

Look around you. Our Mother Earth is very ill from these violations, and we are on the brink of destroying the possibility of a healthy and nurturing survival for generations to come, our children's children.

Our ancestors have been trying to protect our Sacred Site called the Sacred Black Hills in South Dakota, "Heart of Everything That Is," from continued violations. Our ancestors never saw a satellite view of this site, but now that those pictures are available, we see that it is in the shape of a heart and, when fast-forwarded, it looks like a heart pumping.

The Diné have been protecting Big Mountain, calling it the liver of the earth, and we are suffering and going to suffer more from the extraction of the coal there and the poisoning processes used in doing so.

The Aborigines have warned of the contaminating effects of global warming on the Coral Reefs, which they see as Mother Earth's blood purifier.

The indigenous people of the rainforest say that the rainforests are the lungs of the planet and need protection.

The Gwich'in Nation in Alaska has had to face oil drilling in the Arctic National Wildlife Refuge

coastal plain, also known to the Gwich'in as "Where life begins."

The coastal plain is the birthplace of many life forms of the animal nations. The death of these animal nations will destroy indigenous nations in this territory.

As these destructive developments continue all over the world, we will witness many more extinct animal, plant, and human nations, because of mankind's misuse of power and their lack of understanding of the "balance of life."

The Indigenous people warn that these destructive developments will cause havoc globally. There are many, many more indigenous teachings and knowledge about Mother Earth's Sacred Sites, her chakras, and connections to our spirit that will surely affect our future generations.

There needs to be a fast move toward other forms of energy that are safe for all nations upon Mother Earth. We need to understand the types of minds that are continuing to destroy the spirit of our whole global community. Unless we do this, the powers of destruction will overwhelm us.

Our Ancestors foretold that water would someday be for sale. Back then this was hard to believe, since the water was so plentiful, so pure, and so full of energy, nutrition and spirit. Today we have to buy pure water, and even then the nutritional minerals have been taken out; it's just empty liquid. Someday water will be like gold, too expensive to afford.

Not everyone will have the right to drink safe water. We fail to appreciate and honor our Sacred Sites, ripping out the minerals and gifts that lay underneath them as if Mother Earth were simply a resource, instead of the source of life itself.

Attacking nations and using more resources to carry out destruction in the name of peace is not the answer! We need to understand how all these decisions affect the global nation; we will not be immune to its repercussions. Allowing continual contamination of our food and land is affecting the way we think.

A "disease of the mind" has set in world leaders and many members of our global community, with their belief that a solution of retaliation and destruction of peoples will bring peace.

In our prophecies it is told that we are now at the crossroads: Either unite spiritually as a global nation, or be faced with chaos, disasters, diseases, and tears from our relatives' eyes.

We are the only species that is destroying the source of life, meaning Mother Earth, in the name of power, mineral resources, and ownership of land. Using chemicals and methods of warfare that are doing irreversible damage, as Mother Earth is becoming tired and cannot sustain any more impacts of war.

I ask you to join me on this endeavor. Our vision is for the peoples of all continents, regardless of their beliefs in the Creator, to come together as one at their Sacred Sites to pray and meditate and commune with one another, thus promoting an energy shift to heal our Mother Earth and achieve a universal consciousness toward attaining Peace.

As each day passes, I ask all nations to begin a global effort, and remember to give thanks for the sacred food that has been gifted to us by our Mother Earth, so the nutritional energy of medicine can be guided to heal our minds and spirits.

This new millennium will usher in an age of harmony or it will bring the end of life as we know it.

Starvation, war, and toxic waste have been the hallmark of the great myth of progress and development that ruled the last millennium.

To us, as caretakers of the heart of Mother Earth, falls the responsibility of turning back the powers of destruction. You yourself are the one who must decide.

You alone – and only you – can make this crucial choice, to walk in honor or to dishonor your relatives. On your decision depends the fate of the entire World.

Each of us is put here in this time and this place to personally decide the future of humankind.

Did you think the Creator would create unnecessary people in a time of such terrible danger?

Know that you yourself are essential to this world. Understand both the blessing and the burden of that. You yourself are desperately needed to save the soul of this world. Did you think you were put here for something less? In a Sacred Hoop of Life, there is no beginning and no ending.

Chief Arvol Looking Horse is the author of White Buffalo Teachings. A tireless advocate of maintaining traditional spiritual practices, Chief Looking Horse is a member of Big Foot Riders, which memorializes the massacre of Big Foot's band at Wounded Knee.

We laugh at honour and are shocked to find traitors in our midst.
CS Lewis, The Abolition of Man

As Long as the Grass Shall Grow
Song by Johnny Cash

As long (aslong) as the moon (as the moon) shall rise (as the moon shall rise)
As long (a slong) as the rivers (as the rivers) flow (as the rivers flow)
As long as the sun will shi-i-i-i-ine
As long as the grass shall grow
The Senecas are an [First Nation] tribe of the [Haudenosaunee] nation
Down on the New York Pennsylvania Line you'll find their reservation
After the US revolution cornplanter was a chief
He told the tribe these men they could trust that was his true belief
He went down to Independence Hall and there was a treaty signed
That promised peace with the USA and [First Nation] rights combined
George Washington gave his signature the Government gave its hand
They said that now and forever more that this was [First Nation] land
As long (as long) as the moon (as the moon) shall rise (as the moon shall rise)
As long (as long) as the rivers (as the rivers) flow (as the rivers flow)
As long as the sun will shi-i-i-i-ine
As long as the grass shall grow
On the Seneca reservation there is much sadness now
Washington's treaty has been broken and there is no hope no how
Across the Allegheny River they're throwing up a dam
It will flood the [First Nation] country a proud day for Uncle Sam

It has broke the ancient treaty with a politician's grin
It will drown the Indians graveyards cornplanter can you swim
The earth is mother to the the Senecas they're trampling sacred ground
Change the mint green earth to black mud flats as honor hobbles down
As long (as long) as the moon (as the moon) shall rise (as the moon shall rise)
As long (as long) as the rivers (as the rivers) flow (as the rivers flow)
As long as the sun will shi-i-i-i-ine
As long as the grass shall gro-o-o-o-ow
Source: Musixmatch
Songwriters: Peter Lafarge
As Long as the Grass Shall Grow lyrics © Esp-disk Ltd

“All governments suffer a recurring problem: Power attracts pathological personalities. It is not that power corrupts but that it is magnetic to the corruptible.” ― Frank Herbert, Chapterhouse: Dune

“Being in a minority, even in a minority of one, did not make you mad. There was truth and there was untruth, and if you clung to the truth even against the whole world, you were not mad.” ― George Orwell, 1984

THE BURDEN OF MANHOOD. The great but acceptable burden of manhood —the overmastering but sweet allegiance that a true man owes to the truth. JB O'REILLY WATCHWORDS

Capitol Police Officer Testifies To The Racism He Faced During The Jan. 6 Riot
Domenico Montanaro
U.S. Capitol Police Pfc. Harry Dunn testifies Tuesday during a House select committee hearing about the Jan. 6 attack on the U.S. Capitol.
As pro-Trump insurrectionists poured into the U.S. Capitol on Jan. 6, a Black Capitol Police officer passionately testified Tuesday that he faced racist epithets, the likes of which he had never heard while serving in uniform.
You hear that, guys, this n***** voted for Joe Biden!" a woman in a pink MAGA shirt yelled toward Capitol Police Pfc. Harry Dunn, he recounted, after Dunn said he voted for President Biden.
"Boo! F****** n*****!" the crowd of about 20 yelled back, Dunn recalled.
Dunn said his story wasn't unique. He heard from another Black officer that insurrectionists yelled at that officer: "Put your gun down, and we'll show you what kind of n***** you really are!
….Later that afternoon, after the rioters had cleared, Dunn said he became emotional. Sitting on a bench with a fellow Black officer, he yelled, "'How the [expletive] can something like this happen?! Is this America?' I began sobbing, and officers came over to console me."
Trump's political power was fueled in part by white grievance, with supporters who latched onto his comments toward Spanish-speaking immigrants or his questioning of the intelligence and attitudes of many Black Americans. Those attitudes were on display on Jan. 6 as well.
Asked later about his frustration about that day, specifically whether this was America, Dunn reflected.
"Frankly, I guess it is America," he said. "It shouldn't be. But I guess that's the way things are. I don't condone it. I don't like it. ... We [the testifying officers] represent the good side of America, human decency. We appeal to the good in people.”
Later in the hearing, Dunn questioned why it seemed so difficult for many to tell the truth about what happened during the insurrection.
"Telling the truth shouldn't be hard. Fighting on Jan. 6 — that was hard. Showing up Jan. 7 — that was hard," Dunn said.
"Liz Cheney and Adam Kinzinger are being lauded as courageous heroes, and while I agree with that notion, why? Because they told the truth? Why is telling the truth hard? I guess in this America, it is”...

https://www.npr.org/2021/07/27/1021197474/capitol-police-officer-testifies-to-the-racism-he-faced-during-the-jan-6-riot

No legacy is so rich as honesty.
William Shakespeare, All's Well That Ends Well

“The State, in choosing men to serve it, takes no notice of their opinions. If they be willing faithfully to serve it, that satisfies.” — Oliver Cromwell

Winston Smith: Does Big Brother exist?
O'Brien: Of course he exists.
Winston Smith: Does he exist like you or me?
O'Brien: You do not exist. ― George Orwell, 1984

“Modern technology has become a total phenomenon for civilization, the defining force of a new social order in which efficiency is no longer an option but a necessity imposed on all human activity.” ― Jacques Ellul, Perspectives on Our Age

Truthiness is tearing apart our country, and I don't mean the argument over who came up with the word. I don't know whether it's a new thing, but it's certainly a current thing, in that it doesn't seem to matter what facts are. It used to be, everyone was entitled to their own opinion, but not their own facts. But that's not the case anymore. Facts matter not at all. Perception is everything. It's certainty. People love the president because he's certain of his choices as a leader, even if the facts that back him up don't seem to exist. It's the fact that he's certain that is very appealing to a certain section of the country. I really feel a dichotomy in the American populace. What is important? What you want to be true, or what is true? … ...Truthiness is "What I say is right, and [nothing] anyone else says could possibly be true." It's not only that I feel it to be true, but that I feel it to be true. There's not only an emotional quality, but there's a selfish quality. — Stephen Colbert, 2006, Onion AV Club

Phenomenology of the Human Person
Robert Sokolowski, Phenomenology of the Human Person, Cambridge University Press, 2008.
Reviewed by Lilian Alweiss, Trinity College Dublin
2009.03.07

When Sokolowski raises the question of what is distinctive about the human person, he touches upon a theme that has troubled philosophy ever since its inception. Whether the answer is that we have a capacity to reason or speak (Aristotle), that we are not merely conscious but self-conscious beings (Kant), that we are free (Rousseau) or that we live with an understanding of Being (Heidegger), all these thinkers believe that the question is essential, as it allows us not only to understand what it means to be a human being and what kind of life we should be living but, moreover, what it means to do philosophy.

This comes to light in Sokolowski's book Phenomenology of the Human Person which provides a blend of erudite scholarly discussion of notably Aristotle and Husserl, as well as contemporary linguistic theory and recent developments of neuroscience. The topic is classical through and through, yet the approach is refreshingly modern and original.

The classical theme that weaves its way through the book is the claim that what makes us distinct is that we are philosophical insofar as we are agents of truth. To be an agent of truth according to Sokolowski is synonymous with being what Aristotle calls a 'rational animal'. We are told that the pursuit of truth is not simply a choice that some of us happen to take up while others don't, but it is a choice that determines whether we are able to realize ourselves fully as human beings or not.

The desire for truth as such, Sokolowski calls it veracity, is something that pertains to our nature. 'It is very deep in us, more basic than any particular desire or emotion, more elementary than any particular attempt to find things out, and more fundamental than any act of telling the truth to others. We are made human by it, and it is there in us to be developed well or badly' (21).

Veracity is not a choice. We could say it is a predisposition that we can either actualise or not. Failing to do so results in the failure of being a fully fledged human being which must ultimately lead to unhappiness. As he observes: 'we can be happy as human beings only by cultivating our veracity into truthfulness'

https://ndpr.nd.edu/reviews/phenomenology-of-the-human-person/

“You just robbed a revenue cart.’ ‘That was neither stealing nor robbery. Whose money did we capture?’ ‘Why, the King’s!’ ‘King’s, you say! What right has an English King to the wealth of our land?”
― Bankim Chandra Chattopadhyay, Anandamath

“When people ask me are you happy, I’d say that isn’t quite the question. The real question is am I still growing? Have I become a finished creation? Am I dead or am I still growing? Is my life still an adventure, an adventure full of trouble, full of joy, full of pain, full of cataclysm. Am I still living dangerously? So am I still growing is the real question.” — John Moriarty on RTE Radio One’s Liveline tribute

“Yes, the living, the mangled, the scarified, with the crazed responsibility of remembering everything, everything.” — Edna O'Brien, The Little Red Chairs

“I decided to start anew, to strip away what I had been taught. ” – Georgia O'Keeffe
Hola Familia Lopez.

子墨子曰：國有七患。七患者何？城郭溝池不可守而治宮室，一患也。邊國至境四鄰莫救，二患也。先盡民力無用之功，賞賜無能之人，民力盡於無用，財寶虛於待 1 客，三患也。仕者持 2 祿，游者愛佼 3，君脩法討臣，臣懾而不敢拂，四患也。君自以為聖智而不問事，自以為安彊而無守備，四鄰謀之不知戒，五患也。所信 4 者 5 不忠，所忠者 6 不信，六患也。畜種菽粟不足以食之，大臣不足以 7 事之，賞賜不能喜，誅罰不能威，七患也。以七患居國，必無社 8 稷；以七患守城，敵至國傾。七患之所當，國必有殃。
The seven causes of...:
Mozi said: There are seven causes of worry to a state. What are these seven causes of worry? When the outer and the inner city walls are not defensible, this is the first worry; When an enemy state is approaching and yet one's neighbours do not come to the rescue, this is the second worry; When the resources of the people have all been spent on useless enterprises and gifts all squandered upon incapable men, when people's resources are exhausted without producing any profit and the treasury is emptied by entertaining idle company, this is the third worry; When the officials value only their salaries, and the sophists only friendship, and when the subordinates dare not remonstrate against the laws the ruler has made for persecution, this is the fourth worry; When the lord is over-confident of his own wisdom and holds no consultation, when he feels he is secure and makes no preparations against attack; and when he does not know that he must be watchful while neighbours are planning against him, this is the fifth worry; When those trusted are not loyal and the loyal are not trusted, this is the sixth worry; And when the crops are not sufficient for food and the ministers can not be

charged with responsibilities, and when awards fail to make people happy and punishment to make them afraid, this is the seventh worry. With these seven causes present in the maintenance of the state, the state will perish, and, in the defence of a city, the city will be reduced to ruin by the approaching enemy. Wherever these seven causes are found, the country will face calamity.

I got a sense walking the roads of Connemara ... that the whole Earth is a living planet. It is a living thing. And, like, the rocks are alive, it is *all* alive, and we are damaging it most dreadfully and most terribly. All we have to do is look at the headlines every day... to see how badly we are damaging it.
Now, the question is, like, if this is so, then we're into ecological disaster, ecological breakdown. And if we're into ecological breakdown, we're into cultural breakdown....

Now, it isn't only an individual who breaks down, cultures can also break down, and I think that we are so far into ecological calamity now that our culture, even though the signs may not be visible to us, like, we're into cultural breakdown.
John Moriarty, Seeking To Walk Beautifully on the Earth

Nuclear war would turn oceans upside down, crash food web
July 8, 2022 By Chris Barncard For news media

UNIVERSITY of WISCONSIN–MADISON

Russia’s invasion of Ukraine has given the specter of nuclear war renewed weight as a global threat, and a new study of the environmental impact of a nuclear conflict describes dire consequences for the world’s oceans.

Elizabeth Maroon Photo by Todd Brown/UWSMPH Media Solutions

“If there were a nuclear war, these huge explosions and the firestorms they cause could throw so much soot — teragrams, or millions of tons — into the atmosphere, it would block out enough sunlight to cool the atmosphere significantly,” says Elizabeth Maroon, a professor of atmospheric and oceanic sciences at the University of Wisconsin–Madison.

In just one month after a nuclear exchange between Russia and the United States or India and Pakistan, average global temperatures would drop by 13 degrees Fahrenheit — a larger temperature change than in the last ice age — according to climate modeling by Maroon and collaborators from around the world. The research team, led by Louisiana State University professor of oceanography and coast sciences Cheryl Harrison, published their findings July 7 in the journal AGU Advances.

Even setting aside radioactive fallout, the consequences on land would be dire, including widespread crop failures. But in just a year, the planet’s interconnected oceans would enter a state unfamiliar to scientists like Maroon who study the way oceans have changed on much longer time scales. And, unlike effects on the atmosphere and on land, oceans would not fully recover within the 30-year time period covered by the researchers’ simulations of nuclear conflicts.

“Changes in the ocean take longer than in the atmosphere or on land, but our modeling shows that even in the first year after a nuclear war the ocean circulation would have started changing drastically,” says Maroon, an expert on the interplay between the Atlantic Ocean’s complex circulation patterns and Earth’s climate.

The Atlantic's major circulation turn-around in the northern latitudes — in which warm surface water streaming north to Greenland, Iceland and Norway cools and sinks into middle depths to be drawn south again — comes unhinged.

"Within the first year or two, water in the North Atlantic sinks all the way to the bottom of the ocean, which we think has not happened even in the ice ages," says Maroon. "In today's ocean, only near Antarctica does water sink all the way to the seafloor."

That unprecedented mixing and ocean circulation speed-up — which would last for about two decades — would move nutrients in the ocean vital for supporting the smallest and most numerous marine organisms, like plankton, into entirely unfamiliar conditions around the world.

It would also result in cooling so strong it would extend sea ice and render impassable major seaports that are now open year-round, and would likely cause significant damage to much of the ocean food web.

"It's no secret that nuclear winter would be terrible," Maroon says. "What this study shows are the lasting extent of effects we hadn't really addressed before on ocean circulation and ecosystems and the very base of the food web."

To read more about the study and its findings, visit:
https://www.lsu.edu/mediacenter/news/2022/07/07docs_harrison_aguadvances.php

https://time.com/6250415/fukushima-nuclear-waste-pacific-islands/

子墨子曰：「萬事莫貴於義。今謂人曰：『予子冠履，而斷子之手足，子為之乎？』必不為，何故？則冠履不若手足之貴也。又曰：『予子天下而殺子之身，子為之乎？』必不為，何故？則天下不若身之貴也。爭一言以相殺，是貴義於其身也。故曰，萬事莫貴於義也。」
Esteem for Righteousness:...:
Mozi said: Of the multitude of things none is more valuable than righteousness. Suppose we say to a person: We shall give you a hat and shoes on condition you let us cut off your hands and feet. Would he agree to this? Of course, he will not agree. Why? Just because hats and shoes are not so valuable as hands and feet. Again (if we say), we shall give you the whole world on condition you let us kill you. Would he agree to this? Of course he will not agree. Why? Just because the world is not so valuable as one's person. Yet people have struggled against one another for a single principle. This shows righteousness is even more valuable than one's person. Hence we say, of the multitude of things none is more valuable than righteousness.

Japan Plans to Dump Fukushima Wastewater Into a Pacific With a Toxic Nuclear History

BY AMY GUNIA
Pacific Island nations have for decades been grappling with the environmental and health consequences of Cold War-era nuclear testing in the region by the likes of the U.S. and France. Now, they worry about another kind of nuclear danger from neighbors much closer to home.
As concerns over energy security and the desire to transition away from fossil fuels pushes several Asian nations to reconsider once-scrapped nuclear power programs, there is increasing anxiety over how the waste from those facilities—depending on the methods of disposal—might impact the lives of Pacific Islanders.

Notably, in the region, Philippines President Ferdinand Marcos said in his first address to Congress in mid-2022 that he was open to adding nuclear energy to the country's energy mix, the

Indonesian government said in December it plans to build a nuclear power plant by 2039, and weeks later Japan announced that it plans to ramp up the use of nuclear energy.
Nuclear plants have long been touted as a reliable source of carbon-free energy, though many plants across the world had been shuttered in past decades over worries about the safety of nuclear waste disposal. In this new era of nuclear revival, similar uncertainties abound.

In Japan, one plant that isn't even operational has become the frontline for the fight between activists seeking safety assurances for waste disposal and operators who are running out of space in on-site tanks to store the wastewater accumulating from keeping damaged reactors cool. Currently, Japan plans to release wastewater from the Fukushima Daiichi nuclear power plant into the Pacific Ocean later this year.

"It's just horrendous to think what it might mean," says Henry Puna, the secretary general of the Pacific Islands Forum (PIF), a regional intergovernmental organization that has more than a dozen member countries, including, for example, the Cook Islands, Fiji, Tonga, and Vanuatu. "The people of the Pacific are people of the ocean. The ocean is very much central to our lives, to our culture, to our livelihoods. Anything that prejudices the health of the ocean is a matter of serious concern."

When a magnitude 9.1 earthquake and tsunami hit off the coast of Japan in 2011, it caused a meltdown at the Fukushima nuclear power plant. Since then, water is being used to cool the damaged reactors and prevent further catastrophe. Now, more than 1.3 million metric tons of radionuclide-contaminated water has been collected on site, and it continues to accumulate, as rain and groundwater seep in. Tokyo Electric Power Company (TEPCO), the operator of the plant, says that the storage tanks take up too much space and hinder decommissioning the plant. Japan initially said that it would begin releasing the water into the ocean in the spring of 2023. Chief Cabinet Secretary Hirokazu Matsuno told the media in January that the release target date is now around spring or summer, which appears to be a postponement, according to the Associated Press, due to construction delays on a pipeline and the apparent need to gain greater public support.
The plan has faced widespread opposition. Japanese fishermen, international environmentalists, and other governments in the region, including China, South Korea, and Taiwan, have all expressed concern.

Some of the strongest pushback has come from Pacific Island countries, including
from lawmakers, former leaders, regional fisheries management groups, and other organizations. Among those voices is the PIF, which is advocating for more time to deal with questions and concerns. Earlier this year, the PIF appointed a panel of independent global nuclear experts to help inform its members in their consultations with Japan and TEPCO. The experts have stressed
that more data are needed to determine the safety of the water for disposal.

"We think that there is not enough scientific evidence to prove that the release is safe, environmentally, healthwise, and also for our economy in the Pacific," says Puna, who is also the former Prime Minister of the Cook Islands. Until more information is shared and evaluated, he asks that Japan "please defer the discharge of the water."

Doubts and divisions over the data

TEPCO says the water will be purified so that the concentration of radioactive substances—with the exception of a hydrogen isotope called tritium, which it says has "little impact on the human body"—falls below regulatory standards. The tritium will be diluted with a large volume of seawater. The government of Japan told TIME in an emailed statement that the measures it is taking are fully in line with international law and the safety standards of the International Atomic Energy Agency (IAEA). An IAEA task force, set up to review the safety of Japan's plan, says that it

completed a second review in Japan in January, and that it will release a report on its findings in about three months, as well as a comprehensive report before the discharge.

But there appears to be a major disconnect between TEPCO and others, including the PIF panel of experts—who say that they're concerned with the adequacy, accuracy, and reliability of the data backing up the decision to release the water. Robert H. Richmond, a research professor and the director of the Kewalo Marine Laboratory at the University of Hawaii at Manoa, who is one of the panel experts, tells TIME that "the critical, foundational data upon which a sound decision could be made was either absent or, when we started getting more data," he says, "extremely concerning." He also casts doubt on if the IAEA is in the best position to assess the risks. "They're an agency that has a mandate to promote the use of nuclear energy," says Richmond, "and our mandate is to look after the people, the ocean, and the people who depend on the ocean. And our unanimous conclusion … is that this is a bad idea that is not defended properly at this point, and that there are alternatives that Japan should really be looking at."

"One of the biggest surprises to me was the fact that the data was so sparse," says Ferenc Dalnoki-Veress, scientist-in-residence and adjunct professor at the James Martin Center for Nonproliferation Studies at the Middlebury Institute of International Studies at Monterey, who is also on the PIF panel of experts. "There were prolonged gaps in data collection, which suggests that the matter may not have been given the level of attention and importance it deserved." He adds that only a fraction of the tanks had been sampled, and only a handful of some 60 isotopes were typically measured in the samples—fewer than he would expect for this kind of assessment. (TEPCO says that the analysis done on a sample of tanks so far is just to assess the water's condition in storage but that, after the purification process, further measurements will be taken on all the treated water before discharge to ensure that only that which meets sufficient standards of safety is released into the ocean).

Some still fear the safety of the treated water, and the far-reaching implications if it's dumped into the ocean. Puna points out, for example, that the waters of the Western and Central Pacific Ocean produce much of the world's tuna. If the tuna were to be impacted, it would cause major problems for Pacific nations, for which fisheries are a significant source of income, as well as for consumers globally.

In December, the U.S.-based National Association of Marine Laboratories also announced its opposition to TEPCO's plans, publishing a position paper that says "there is a lack of adequate and accurate scientific data supporting Japan's assertion of safety" while "there is an abundance of data demonstrating serious concerns about releasing radioactively contaminated water."

Japan's government told TIME in an emailed statement that it has provided detailed explanations, answered questions in a sincere manner, and that it stands ready to receive further questions. Puna says that the PIF panel of experts has been invited to Japan this year, but unless more data are offered, such a meeting would be "meaningless." Richmond, similarly, says that requests for more data have not produced sufficient responses and that the panel of experts hasn't been able to get the information they wanted via Zoom calls or emails, so he isn't confident that a trip would produce enough information to make the panel of experts comfortable with the plan. "We asked ABC, and you answered with DEF," he says.

When asked by TIME if it would indefinitely delay the discharge owing to the concerns of Pacific nations, TEPCO said in an emailed statement that it would "make every effort to foster understanding prior to the commencement of discharge." The government of Japan also said that it "attaches great importance" to its relationship with the Pacific Island nations and that it "takes the PIF's concerns sincerely," but it stopped short of saying it wouldn't go ahead with the discharge plan.

That approach may damage relations with the Pacific region. "We've been friends for a long time," says Puna. "In the Pacific, we believe that if you are friends that you are always open to sharing information."

A scarring past and a new path forward

Other nuclear plants across the globe have released treated wastewater containing tritium. Rafael Mariano Grossi, the IAEA's director general, said in 2021 that Japan's plan is "in line with practice globally, even though the large amount of water at the Fukushima plant makes it a unique and complex case."

But Pacific Island nations have particular reason to be anxious. There is a noxious legacy of nuclear testing in the region, and other countries have historically treated the Pacific as a dumping ground for their waste. The U.S. conducted 67 nuclear tests in the Marshall Islands between 1946 and 1957—and disposed of atomic waste in Runit Dome, where it's still stored. That testing led not only to forced relocations, but also to increased rates of cancers. Today there is concern that the dome is leaking and that rising sea levels might impact its structural integrity. France also conducted 193 nuclear tests from 1966 to 1996 at Moruroa and Fangataufa atolls in French Polynesia.

The BAKER explosion during Operation Crossroads, a series of two tests conducted by the U.S. to investigate the effect of nuclear weapons on naval warships, at Bikini Atoll, July 25, 1946.Galerie Bilderwelt/Getty Images

"To have this on top of that creates a feeling of fear and apprehension in the hearts and minds of our leaders and our people in the Pacific," says Puna.

In the wake of Russia's invasion of Ukraine and the ensuing energy crisis, many countries seem to be embracing nuclear power anew. Japan, for example, wound-down the use of nuclear energy in the wake of the Fukushima disaster. But in December it announced a major reversal of that policy and said that it plans to use more nuclear energy by restarting as many reactors as possible and prolonging the operating life of older reactors. (By late 2022, 10 of 50 nuclear reactors that were shut after the disaster had been restarted, according to the Economist Intelligence Unit.)

Rather than let dumping wastewater into the ocean become the norm, at this juncture for nuclear energy, some say it's an opportunity to explore different ways of doing things. The panel of PIF experts has proposed several alternative solutions, including treating the water and storing it in more secure tanks to allow the tritium time to decay, or using the treated water to make concrete for use in projects that won't have high contact with humans.

"This is not the first nuclear disaster and by no means is it going to be the last," says Richmond. "This is an opportunity for Japan," he says, "to do the right thing and to invest time, effort, and money into determining and coming up with new ways of handling radioactive waste and setting a new trajectory."

Fukushima radiation nears California coast, judged harmless

Study finds little danger posed to U.S. by power plant meltdown
11 NOV 2014
BYCOURTNEY SHERWOOD

...The findings are reassuring, Buesseler [marine chemist Ken Buesseler of the Woods Hole Oceanographic Institution in Massachusetts] says. He measured a high of just 8 becquerels of radiation per cubic meter in the samples. Of that, he says, less than 2 becquerels came from cesium-134 traced to Fukushima. The remainder is largely from strontium-90 and cesium-137: Some of that is fallout from mid-20th century atomic bomb tests in the Pacific, and some may have come from Fukushima—these isotopes lack the half-life fingerprint that ties cesium-134 to the Japanese disaster....Buesseler says: U.S. Environmental Protection Agency guidelines for drinking water allow up to 7400 becquerels per cubic meter[!!!].

UNDERSTANDING GLOBAL CHANGE
Discover why the climate and environment changes, your place in the Earth system, and paths to a resilient future.

https://ugc.berkeley.edu/background-content/oxygen-levels/

Oxygen levels
The level of oxygen refers to the amount of oxygen present in the atmosphere or water. Oxygen is produced by photosynthesizing organisms that live in the ocean, in fresh water, and on land. These organisms include bacteria, algae and plants.

Photosynthesizing algae in the ocean produce around 70% of oxygen in the atmosphere. There was very little oxygen in the atmosphere or in the ocean prior to the evolution of photosynthesizing bacteria that produce oxygen. The rise of oxygen re-directed the evolution of life on Earth, and today the vast majority of land, freshwater, and oceanic organisms require oxygen for respiration, the biochemical process that generates energy from food.

Fish that died due to low oxygen levels.

...Atmospheric oxygen levels are very slowly decreasing today due to the burning of fossil fuels, which consumes oxygen, and deforestation which reduces oxygen production, but not enough to alter biological processes. However, in aquatic environments, decreased water oxygen levels, which can be caused by the human input of excess nutrients (see below), can decrease species populations and alter ecosystems.

Oxygen in the atmosphere varies with altitude, but is otherwise uniformly distributed. However, oxygen levels can vary significantly in marine and freshwater habitats, and can be affected by various human activities and environmental phenomena:

Most of the oxygen in the ocean enters from the atmosphere, or is generated in the surface waters, where it is then transported to deeper water.
Thus, ocean water must circulate to bring oxygen to organisms that live at depth. For this reason, changes in ocean circulation patterns caused by climate change, for example, can affect how much oxygen reaches deep waters, which in turn can alter those deep water ecosystems.

Temperature affects the amount of oxygen in water because warm water holds less oxygen than cold water. Thus, global warming can reduce oxygen in the ocean, lakes, rivers and streams, leading to changes in species populations.

Increases in the amount of nutrients, especially nitrogen and phosphorous, in the water can lead to decreased oxygen levels. The nutrients are typically washed in from land, and can be released from erosion or derived from fertilizers used for agricultural activities. These nutrients increase productivity, especially via algae growth. When the algae die they are consumed by bacteria which, if the algal biomass was large enough, can consume most of the oxygen, killing fish and other species. This process is known as eutrophication.

Can you think of additional cause and effect relationships between oxygen levels and other parts of the Earth system?

“As a society and as individuals, we need to move on from the obsession with accumulating wealth and trinkets we can show off, and instead begin to create together the kind of genuine sense of community – both locally and globally – which might allow us to forge a safer, better, more egalitarian and more sustainable future. That challenge is now. There is no time to waste.” — Michael D. Higgins, President of Ireland, 4 Iúil 2017, Hot Press

There’s No Time for Gradualism
BY
ALYSSA BATTISTONI
The urgency of climate change has never been clearer. We need a bold vision of a good and livable future — and a political program to match.

https://jacobin.com/2018/10/climate-change-united-nations-report-nordhaus-nobel

There’s a strange circularity to writing about climate change. Every few months or so, a new report comes out from an esteemed scientific body; each time, the conclusions are grim: the planet continues to warm steadily; each time, there are more severe observed effects at lower levels of warming than scientists had previously predicted. Every time one of the well-meaning scientists who wrote the report says something like “the final tick box is political will.” Another says something like “it’s a line in the sand and what it says to our species is that this is the moment and we must act now.” Every time we don’t. Instead everyone freaks out for a few days, and then something else happens that everyone freaks out about instead (myself included). Meanwhile, the cliff grows closer and closer.

Yesterday was one of those days: a new United Nations Intergovernmental Panel on Climate Change (IPCC) report — the gold standard of climate research, produced by an international body of scientists aggregating thousands of scientific studies — estimated that by 2040 the earth will have warmed 1.5º C (2.7º F) from the “pre-industrial levels,” with world-changing effects.

A 1.5º rise is typically considered the threshold of caution, and 2º the threshold of safety, though even that is increasingly in doubt: many of the effects scientists once thought would only kick in at 2º or higher now look likely to begin much sooner. The oceans will get more acidic and coral will die. Hundreds of millions of poor people will get poorer. Millions of people will be forced to leave their homes and migrate in search of new ones. There’s still time to keep warming to 2º, or even 1.5º — but it will take major action on a very short timescale. The news was bad but familiar.

But something else happened yesterday: the economist William Nordhaus won the Sveriges Riksbank Prize in Economic Sciences — aka the “Nobel Prize in Economics.” Nordhaus is known

for his work on environmental economics and specifically the economics of climate change, on which he's written widely. But Nordhaus is no climate hero — he's consistently downplayed the risks that climate change poses and chastised other scholars for alarmism. In particular, Nordhaus has been an advocate for using a high "discount rate" in climate economics. Discount rates are an economic tool used to value the future; a high rate values the future less than the present.

To explain why this matters, I have to turn to an internal debate among economists. (Bear with me.) In 2006, the British economist Nicholas Stern produced a major report on climate change at the behest of the British government, known as the "Stern Review on the Economics of Climate Change." Stern argued in favor of decisive, immediate action to reduce carbon emissions as soon as possible. He proposed a very low discount rate — one that suggested that the high costs of action in the present were worth it. "The benefits of strong, early action on climate change," Stern wrote, "far outweigh the costs of not acting."

Nordhaus criticized Stern for overreacting. Stern's discount rate, he said, was radically low. Instead, Nordhaus suggested that the future should be discounted more heavily — that is, that the costs of action in the present should be weighted more heavily than future benefits. It would be better for everyone, present and future, to gradually impose the costs of climate mitigation and keep growing the economy in the meantime: future generations would be richer, and therefore better able to adapt to climate change. Nordhaus had been making this argument for years. Stern's report was so important precisely because it broke with the pro-gradualist consensus that Nordhaus had built.

Nordhaus's position, by contrast, was perfectly in keeping with the principles of mainstream economics. There, a relatively high discount rate reflects the expectation of robust economic growth. Since the economy could be much bigger in 2050, the reasoning goes, it is more expensive to spend on climate action now than it would be then.

Most economists at the time saw climate change as a distant problem — something that would affect people centuries into the future, people several generations removed from the present. Projects to reduce carbon emissions were judged on their rate of return — if they underperformed relative to the market, it would be better to simply invest the money, which would make future generations richer and therefore better able to adapt. By this logic, spending money to address climate change might actually harm future generations by failing to maximize growth.

If this sounds crazy, well, it is. The tools at economists' disposal were growth and efficiency, and with them they hammered away at every new problem. (Just yesterday Nordhaus told his undergraduate economics class, "Don't let anyone distract you from the work at hand, which is economic growth.") While climate scientists projected a future of severe climate shocks causing social and economic crises, Nordhaus projected smooth curves of gradual, efficient change, wherein business as usual could continue more or less uninterrupted.

Of course, economists aren't the real reason why we haven't taken decisive action on climate change. We can still blame fossil-fuel companies, the Republican Party, and Wall Street (i.e., capitalism) for that. And Nordhaus has at least taken environmental harm seriously — for an economist.

But if there was a time when economists did have political sway, it was in those pre-2008 days when economics was still thought of as the master science. And Nordhaus's admonishments to Stern and climate activists for moving too fast have given cover to those who would slow the pace of climate action. They have legitimized incremental, gradual responses to climate change. They have justified dismissing climate scientists' warnings as alarmism. They have done what they promised: they have discounted the future.

But just a decade later, we're running out of future. According to the IPCC report, for global temperatures to rise only 1.5 degrees C, global emissions must drop 45 percent from their 2010 levels in the next twelve years — an extremely heavy lift. (Nordhaus — not a climate scientist — has suggested that 1.5 degrees is overly cautious.) So it was particularly perverse to award a major prize to someone whose work has consistently called for slower, more measured action on a day when climate scientists insisted we need to speed up.

What does that mean for us today? Five years ago I wrote about the problem of a left facing a drastically foreshortened future. Unhappily, most of what I wrote still stands — except today, climate conditions look a lot worse. What's brighter today, though, is the Left itself: it has grown mightily in the past few years. The clean energy technologies we'll need are also far cheaper and more sophisticated than projected even a few years ago; with massive public action, it's more possible to imagine replacing fossil fuels. But the Left that would make the transition happen isn't yet mighty enough. Despite some important victories, we're still on the defensive, in the US and around the globe.

What's changing about the climate news cycle, meanwhile, is that each new report says more blatantly that addressing climate change "will require unprecedented transitions in all aspects of society." Even the soberest of scientists (not economists!) will now tell you that stopping climate catastrophe requires remaking the global economy and redistributing global wealth. More and more people are coming around to the position that something major has to happen, even if they aren't entirely clear on the politics.

This is a place where the Left can and must step in: we need to replace the narrowly economistic orientation towards growth that has marked the discount rate debates with a bold vision of a good and livable future — and a political program to match. To start, that means insisting on a publicly funded clean energy transition on a rapid timeline; free public transportation; a major green jobs program oriented towards care and reduced work; public spending on adaptation in vulnerable communities at home and abroad; welcoming migrants and refugees; and more generally, a society where a good life is valued more highly than the market rate of return.

We still have a very long way to go, and the urgency of climate change won't just cut through all the Gordian knots of politics overnight. But that urgency nevertheless has to spur our political aspirations and expectations.

Nothing we need to do to stop climate catastrophe is politically realistic. But what's truly unrealistic is thinking that the future is just going to be brighter on its own, that future generations will solve their own problems. There's no time left for Nordhausian incrementalism. The future — our future — is at stake.

Tao Te Ching - Lao Tzu - chapter 53

If I have even just a little sense,
I will walk on the main road and my only fear will be of straying from it.
Keeping to the main road is easy,
But people love to be sidetracked.

When the court is arrayed in splendor,
The fields are full of weeds,
And the granaries are bare.
Some wear are gorgeous clothes,

Carry sharp swords,
And indulge themselves with food and drink;
They have more possessions than they can use.
They are robber barons.
This is certainly not the way of Tao.

(translation by Gia-fu Feng and Jane English)

Govinda "chief herd[er]", wikipedia Monier Monier Williams, Go-vinda, Sanskrit English Dictionary and Etymology, Oxford University Press, p. 336, 3rd column

By His Divine Grace A. C. Bhaktivedanta Swami Prabhupada
Lecture given in New York City, December 5, 1966
Rejecting speculative conceptions of God, Chaitanya Mahaprabhu cites authoritative scriptural descriptions of God's personal characteristics.
krishnera svarupa-vichara shuna, sanatana
advaya-jnana-tattva, vraje vrajendra-nandana
sarva-adi, sarva-amshi, kishora-shekhara
chid-ananda-deha, sarvashraya, sarveshvara
ishvarah paramah krishnah
sach-chid-ananda-vigrahah
anadir adir govindah
sarva-karana-karanam
"O [Eternally Faithful], please hear about the eternal form of Lord [Unknowable]. He is the Absolute Truth, devoid of duality but present in Vrindavana as the son of Nanda Maharaja. Krishna is the original source of everything and the sum total of everything. ...He is the shelter of everything and master of everyone. 'Krishna, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.'"
—Sri Chaitanya-charitamrita, Madhya 20.152–154

...There are many lords. We have got experience. In England you will find many lords. In our youth we had some dealings with Lord Zetland, the Marquis of Zetland. In your country also there are many lords. Any rich man is a lord. In our country also there are many lords. But Krishna is not a lord like them. These lords are under the grip of material nature. They are lord by name.

Perhaps you know that in England, if somebody becomes very rich he has to deposit some amount of money to the government, and then the government will award him the title "lord." With that huge amount of money his family will be maintained after he dies, and then the first son of the lord's family will be declared a lord. This is what I have heard. I do not know exactly. But this lord is made, recognized, by the government on deposition of some certain amount of money. The government agrees, "Yes, this family may be recognized as a lord family." In England they create aristocracy. Similarly, when the British were in India, they created many aristocrats.

https://btg.krishna.com/krishna-the-ever-youthful-cowherd-boy/

Dalton, James Emmet (1998–1978): Former major in the British Army; director of training for the IRA in 1921; aide and advisor to Michael Collins; in charge of the bombardment of the Four Courts; briefly clerk of Seanad Éireann; later, made a film career in Hollywood and London.
Morgan Llywelyn, 1921: The Great Novel of the Irish Civil War

It’s possible to like bad people, but liking them doesn’t make them good.
Elizabeth Moon, The Deed of Paksenarrion

Will so many uncushioned facts piled upon one another eventually erect an emotional wall between the event and the observer, so that people no longer feel an individual responsibility?
Morgan Llywelyn, 1921: The Great Novel of the Irish Civil War:

It's All Good
Damien Dempsey
I am an angry man, yeah
I vent it when I can, yeah
On the bag, not the skag

The negativity, yeah
Pushed onto young paddy, yeah
Is a shame, who's to blame?

And when the baby cries, yeah
She has been criticized, yeah
Been put down, it's passed down

But it's all good, it's all good
All I say to you today
It's all good an' sure it's all good
All I say to you today

And positivity, yeah
It is the way for me, yeah
It is truth, it is youth

They try to keep us down, yeah
They hide the high [Chiefs] crown, yeah
From the Gaels, Kathleen wails

And to survive their sting, yeah
You have to be the [Chief], yeah
Grasp the wealth of yourself

But it's all good, it's all good
All I say to you today
It's all good, sure it's all good
All I say to you today

Love yourself today
Okay, okay
Love yourself today
Okay, okay

Article 41 1° Occupied Republic of Ireland's own law:
The State recognises the Family as the natural primary and fundamental unit group of Society, and as a moral institution possessing inalienable and imprescriptible rights, antecedent and superior to

all positive law.

Inalienable: can't be removed nor transferred to another

Imprescriptible: Were not given by the state but by 'Act of Nature' or 'God

Positive law refers, at least, to the legal apparatus since the Norman Invasion of Ireland. True or False?

Positive law refers, at least, to the laws of the Irish State and the NI Statelet and International Law.

In Ireland, Family or Fine has its own history of understanding these rights, not being limited to Cáin Adamnáin [The Irish 'Geneva Convention'] and tradition:

> Seanfhocail.
> Is rí gach slán.
> Ní saoirse go saoirse na mban.
> Is fearr an tsláinte ná na táinte.
> Dligid othar a íarfaigid.
> Ar scáth a chéile a mhaireann na daoine.

These are all examples of what the Indigenous Gaelic Irish Catholics and Celtic Old Catholic British cousins believe about Family Rights, by the state's own promise and guarantee and, nore importantly by God's.

Thereby are Before and More Important than all the other law or laws, including the Constitution itself, the Belfast Agreement, and the Magna Carta. Older precedent: neccessity overrides law, or in Maritime/Amiralty Law: just mutiny law, sinking ship law.

Some might understand this in the phrase Common Law or Natural Law or God's Law.

Summation: The state(s) governing Éire cannot overwrite, take away, nor amend the rights of the families of Ireland as understood by the Indigenous Gaelic Irish. Connor McGregor White Hypes replacing the Owen and Moley Ó Sullivan Irishes everywhere? No, if the Belfast Agreement is broken this would in fact constitute the Indigenous Gaelic Law. Rob fir firthar. Rob bríg brígther. Mullach abú. Lámh fhoisteanach abú. 天命

Cuir dhachaigh e (‘Send it home’): The Gifts of the Little People, the Bob of Fettercairn and the aesthetics of a tale and a tune1 Tiber F. M. Falzett
Kate Dix’s version of the tale and its relationship to the port-à-beul Having kept in mind these interesting parallels between the melody in the tale as told by Danny Cameron and both the port-à-beul and pipe-tune, I then came across Kate Dix’s remarkable version34 of the narrative from Berneray as recorded by fellow islander Ian Paterson. Dix’s version is capable of more firmly linking each of these separate performances together. In her recitation of An Dà Chroit (‘The Two Hunchbacks’), she chants almost identical words to the port-à-beul as sung by Joe Peter Maclean and others followed by the days of the week (Diluain, Dimàirt, Diciadain) as they appear in many versions of the tale, placing an emphasis upon their aesthetic nature through their metrical relationships: Bha dà bhodach ann a shiod ’s bha croit orra. ’S bha cnoc mòr faisg air an taigh aca. Bhiodh iad daonnan ’dol a dh’èisteachd na sìdheinean a’ dannsa ’s a’ dèanamh ceòl. Agus bhiodh iad a’ radha: “Cuir dhachaigh e, cuir dhachaigh e, cuir dhachaigh air do chriosan. Cuir dhachaigh e, cuir dhachaigh e, cuir dhachaigh air do chriosan.
Cuir dhachaigh e, cuir dhachaigh e, cuir dhachaigh air do chriosan. ’S mura cuir thu dhachaigh e,

bidh Anna Dhubh ’g a iarraidh. Diluain ’s Dimàirt, Diluain, Dimàirt, Diluain, Dimàirt, Diluain, Dimàirt.” ’S ann a dh’eubh fear dhe na bodaich riutha, “Ma their sibh, ‘Diluain, Dimàirt, Diciadain,’ bidh e nas fheàrr.” ’S thòisich iad an uair sin: “Cuir dhachaigh e, cuir dhachaigh e, cuir dhachaigh air do chriosan. Cuir dhachaigh e, cuir dhachaigh e, cuir dhachaigh air do chriosan. Cuir dhachaigh e, cuir dhachaigh e, cuir dhachaigh air do chriosan. Diluain ’s Dimàirt, Diluain, Dimàirt, Diluain, Dimàirt, Diciadain.” Agus ’s ann a bha iad cho toilichte agus gun tug iad a’ chroit bhàrr a’ bhodaich. ’S bha e cho smart ’s cho òg a’ falbh. ’S ann a dh’fhalbh am fear eile an uair sin agus chaidh e fhèin chun a’ chnuic agus nuair a bha iad a’ gabhail a’ phuirt: “Cuir dhachaigh e, cuir dhachaigh e, cuir dhachaigh air do chriosan. Mura a cuir thu dhachaigh e, bidh Anna Dhubh ’g a iarraidh. Diluain, Dimàirt, Diluain, Dimàirt, Diluain, Dimàirt, Diciadain,” ’S ann a dh’eubh esan “Diardaoin.” ’S mhill e a’ fonn a’ bh’aca, agus chuir iad an dà chroit air a’ bhodach. ’S bha e falbh an uair sin leis an dà chroit an àite aonar.

.

Something is rotten in the state of Denmark.
William Shakespeare, Hamlet

wikipedia
Marquess of Zetland is a title in the Peerage of the United Kingdom. It was created on 22 August 1892 for the former Lord Lieutenant of Ireland, Lawrence Dundas, 3rd Earl of Zetland. Zetland is an archaic form of Shetland. The Dundas family descends from the wealthy Scottish businessman and Member of Parliament, Lawrence Dundas.

...Lord Zetland appeared as a contestant on the 4 August 1959 episode of To Tell the Truth.

Coat of arms of Mark Dundas, 4th Marquess of Zetland
Coronet
A Coronet of a Marquess
Crest
A Lion's Head affrontée struggling through an Oak Bush all proper fructed Or crowned with an Antique Crown of the last
Escutcheon
Argent a Lion rampant within a Double Tressure flory counter-flory all within a Bordure Azure
Supporters
On either side a Lion proper crowned with an Antique Crown Or and gorged with a Chaplet of Oak leaves Vert fructed Gold with a Shield pendent from each, the dexter being charged with Argent a Saltire and Chief Gules on a Canton of the field a Lion rampant Azure for Bruce, and the sinister being charged with lozengy Argent and Gules for Fitzwilliam
Motto
Essayez (Try)

Wikipedia:
Lawrence John Lumley Dundas, 2nd Marquess of Zetland, KG, GCSI, GCIE, PC, JP, DL (11 June 1876 – 6 February 1961), styled Lord Dundas until 1892 and Earl of Ronaldshay between 1892 and 1929, was a British hereditary peer and Conservative politician. An expert on India, he served as Secretary of State for India in the late 1930s....Lord Ronaldshay was commissioned a lieutenant in the North Riding of York Volunteer Artillery. He was on 3 April 1900 appointed an extra aide-de-camp to Lord Curzon, Viceroy of India.[4] While working for Curzon in the British Raj, Ronaldshay travelled widely through Asia, having experiences …
...Much of his public career centred on British India. In September 1912, he was appointed (with Lord Islington, Herbert Fisher, Mr Justice Abdur Rahim, and others) as a member of the Royal Commission on the Public Services in India of 1912–1915.[6] He was Governor of Bengal between 1917 and 1922 and Secretary of State for India between 1935 and 1940.

1896 – 1897	Indian [genocide] of 1896–1897	Madras, Bombay Deccan, Bengal, United Provinces, Central Provinces. Also parts of Punjab specially Bagar tract.	Northern and eastern Rajputana, parts of Central India and Hyderabad	5 million [42] (1 million in British territory.[36][b]) 12 - 16 Million (in British Territories according to contemporary Western journalist accounts)[46]
1899 – 1900	Indian famine of 1899–1900	Bombay, Central Provinces, Berar, Ajmer. Also parts of Punjab specially Bagar tract.	Hyderabad, Rajputana, Central India, Baroda, Kathiawar, Cutch,	1 to 4.5 million (in British territories).[36] Mortality unknown for princely states.[b] Estimated to be 3 to 10 million (in British territories according to contemporary scholars and economists)[47]
1943 – 1944	Bengal [genocide] of 1943	Bengal		1.5 million from starvation; 2.1 to 3 million including deaths from epidemics.[48]

“You just robbed a revenue cart.’ ‘That was neither stealing nor robbery. Whose money did we capture?’ ‘Why, the King’s!’ ‘King’s, you say! What right has an English King to the wealth of our land?”
— Bankim Chandra Chattopadhyay, Anandamath

§59. Tailltiu daughter of Mag Mor king of Spain, queen of the Fir Bolg, came after the slaughter was inflicted upon the Fir Bolg in that first battle of Mag Tuired to Coill Cuan: and the wood was cut down by her, so it was a plain under clover-flower before the end of a year. Lebor Gabála Érenn: The Book of Invasions
§55-64: The Tuatha de Dannan

§55. So that they were the Tuatha De Danann who came to Ireland. In this wise they came, in dark clouds. They landed on the mountains of Conmaicne Rein in Connachta; and they brought a darkness over the sun for three days and three nights.

§56. They demanded battle of kingship of the Fir Bolg. A battle was fought between them, to wit the first battle of Mag Tuired, in which a hundred thousand of the Fir Bolg fell. Thereafter they [the TDD] took the kingship of Ireland. Those are the Tuatha Dea

§64 ...Lug s. Cian s. Dian Cecht s. Esarg s. Net s. Indui s. Alldui, he is the first who brought chess-play and ball-play and horse-racing and assembling into Ireland, unde quidam cecinit

Lug son of Ethliu, a cliff without a wrinkle, with him there first came a lofty assembly: after the coming of Christ, it is no idle proclamation Conchobar the wise and violent died.

...Orbsen was the name of Manannan at first, and from him is named Loch Orbsen in Connachta. When Manannan was being buried, it is then the lake burst over the land, [through the burial]. …
.
...Boind daughter of Delbaeth s. Elada.
…
Of men belonging to law (is)

the greeborn who has the strong seed:
Bethach, a swift warrior-island (?)
son of Iarbonel son of Nemed.

…
Bhí an tráth sin duine uasal naofa in Éirinn, eadhon,
mhic Néill;
fear a chomhlíon aitheanta Dé
agus a choimeád é féin faoi chuing chrábhaidh
agus a d'fhulaing pian agus sciúirse ar son an Tiarna.
B'é searbhónta dílis *diongbháilte* Dé é
óir ba ghnách leis a chorp a chéasadh
ar son grá Dé agus mar luach saothair dá anam.
Sciath chosanta in aghaidh ionsaithe an diabhail agus drochbhéasa eile
ab ea an fear mín muinteartha mórbheartach sin.

There was a certain noble, distinguished holy patron in Ireland,
son of Niall;
a man who fulfilled God's command
and bore the yoke of piety,
and endured persecutions for the Lord's sake.
He was God's own worthy servant,
for it was his wont to [take up his cross]
for love of God and to win a reward for his soul.
A sheltering shield against evil attacks of the devil and against vices
was that gentle, friendly, active man.
Buile Shuibhne
The Frenzy of Suibhne
English translation by J. G. O'Keeffe, Buile Shuibhne (The Frenzy of Suibhne), (London: Irish Texts Society, 1913; repr. 1996), pp. 3-159.
Modern Irish version by Seán Ó Sé, Buile Shuibhne, (Baile Átha Cliath: Coiscéim, 2010), pp. 7-101.

https://iso.ucc.ie/Buile-shuibhne/Buile-shuibhne-index.html

O'KEEFFE, James George (1865–1937)

J. G. O'Keeffe was an exceptionally gifted man with an attractive personality, being brilliant in conversation, full of wit and quick at repartee. His father was a ... farmer living near Kanturk .... He inherited from his own people a fine Irish culture including an excellent knowledge of traditional Irish dancing of which he was a most graceful exponent'.

Scríobh Fionán Mac Coluim in Irish Book Lover XXVI Uimhir 2, 1935: 'I remember his conducting a large Irish class for us at the rooms of the Irish Literary Society, Adelphi Terrace, soon after we started the Gaelic League at Chancery Lane. O'Keeffe's class, owing to his own connection with the Irish Literary Society, was attended by many of its prominent members...

Diarmuid Breathnach
Máire Ní Mhurchú

https://www.ainm.ie/Bio.aspx?ID=286&AspxAutoDetectCookieSupport=1

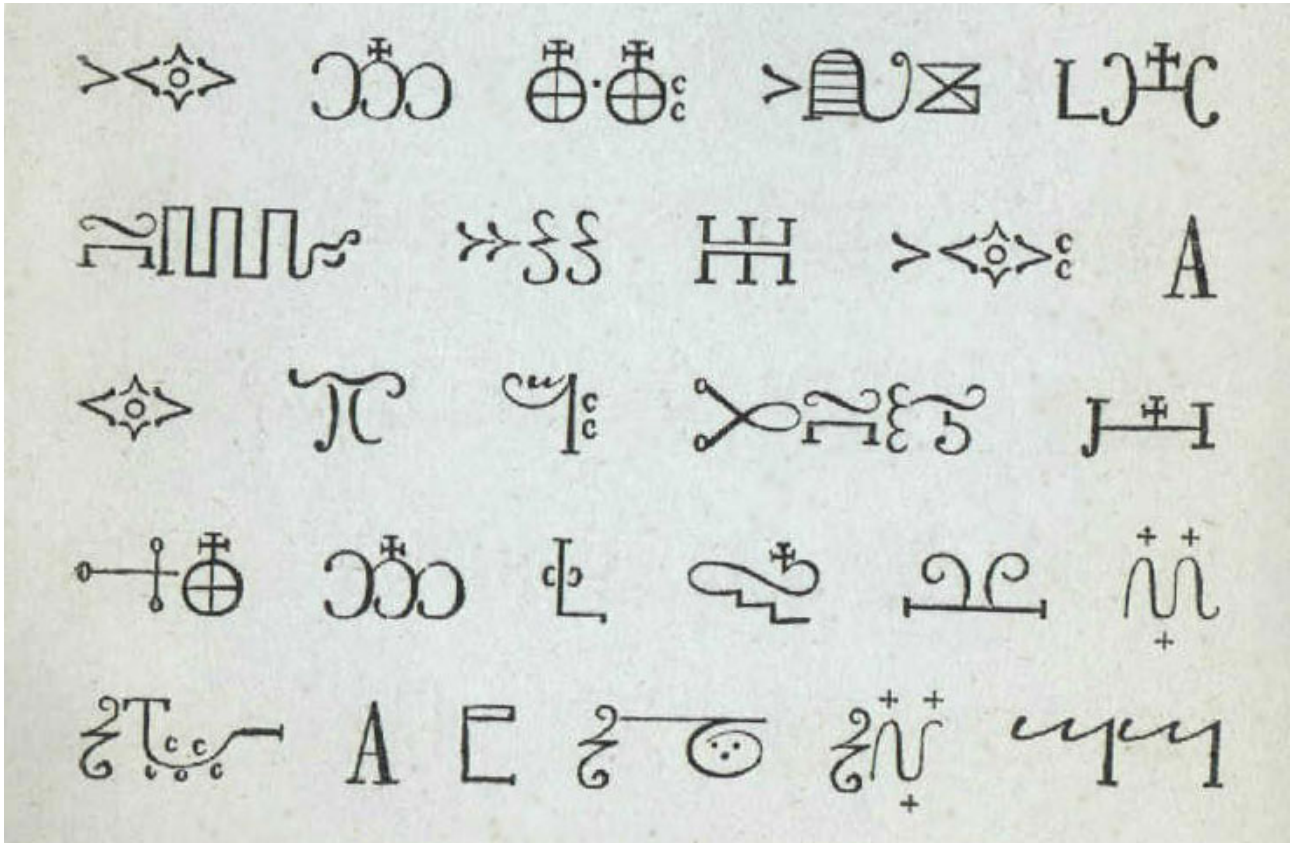
https://en.wikipedia.org/wiki/Glooscap
Glooscap (variant forms and spellings Gluskabe, Glooskap, Gluskabi, Kluscap, Kloskomba, or Gluskab) is a legendary figure of the [Algonquin] peoples, native peoples located in Vermont, New Hampshire, Maine and Atlantic Canada. The stories were first recorded by Silas Tertius Rand and then by Charles Godfrey Leland in the 19th century.[1]
In his role as creator, Glooscap is similar to that of the Ojibwa Nanabozho and the Cree Wisakedjak. There variations to the legend of Glooscap as each tribe of the [Algonquin] ...the legend ... Glooscap always portrayed as "kind, benevolent, a warrior against evil...'

...In one version of the Mi'kmaq creation story, Glooscap laid on his back, with arms outstretched to the north and south and his head toward the rising sun. He was in this position for 365 days and nights.

Then, Nogami, the grandmother, was born as an old woman from the dew of the rock. The next day, Nataoa-nsen, Nephew, was born from the foam of the sea. On the next day was born the Mother of all the Mi'kmaq, from the plants of the Earth.

Glooscap was said by the Mi'kmaq to be great in size and in powers, and to have created natural features such as the Annapolis Valley. In carrying out his feats, he often had to overcome his evil twin brother [Malsumis]who wanted rivers to be crooked and mountain ranges to be impassable; in one legend, he turns the evil twin into stone....
///Yet another legend says that when Glooscap finished painting the splendor of the world, he dipped his brush into a blend of all the colors and created Abegweit, meaning "Cradled on the Waves"—his favorite island (Prince **Edward** Island). When Glooscap slept, Nova Scotia was his bed, and Prince Edward Island his pillow.
Another legend tells how Glooscap saved the world from an evil frog-monster, who had swallowed all the Earth's water. Glooscap killed the monster and the water was released. Some animals, relieved at the resurgence of water, jumped in and became fish and other aquatic animals. Like many legends, this one may have some basis in fact: a massive earthquake converted a mountain on the east side of the stone fort Norumbega into a new channel through a split in that mountain[when?]. The eastern side of this mountain became Mi'kmaq island, and the new river channel passed in-between. Later, when explorers asked where Norumbega was, they were told that it lay on the eastern side of the river (which it did prior to the earthquake), and so could never find the new location.
Glooscap is also believed to have brought the Mi'kmaq earthenware, knowledge of good and evil, fire, tobacco, fishing nets, and canoes, making him a Culture hero.
The Mi'kmaq community Glooscap First Nation is named in honor of Glooscap.
Cultural influence.

WIKIPEDIA: The Ave Maria written in Mi'kmaq hieroglyphic writing.

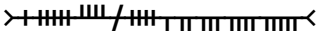


Mi'kmaw hieroglyphic writing or Suckerfish script (Mi'kmawi'sit: Gomgwejui'gasit) was a writing system for the Mi'kmaw language, later superseded by various Latin scripts which are currently in use. Mi'kmaw are a Canadian First Nation whose homeland, called Mi'kma'ki, overlaps much of the Maritime provinces, specifically all of Nova Scotia, Prince Edward Island, and parts of New Brunswick and Newfoundland and Labrador.
These glyphs, or gomgwejui'gaqan, were derived from a pictograph and petroglyph tradition,[1] and are logograms, with phonetic elements used alongside, including logographic, alphabetic, and ideographic information.[2] The gomgwejui'gasultijig take their name from the gomgwej (plural: gomgwejg) or sucker fish whose tracks are visibly left on the muddy river bottom. Since Mi'kmawi'sit uses several spelling systems, other ways to call Suckerfish script include: komqwejwi'kasikl or gomgwejui'gas'gl.

Wikipedia:
Ogham (/ˈɒgəm/ OG-əm,[4] Modern Irish: [ˈoːəmʸ]; Middle Irish: ogum, ogom, later ogam [ˈɔɣəmʸ][5][6]) is ...used primarily to write the early Irish language (in the "orthodox" inscriptions, 4th to 6th centuries AD), and later the Old Irish language (scholastic ogham, 6th to 9th centuries). There are roughly 400 surviving orthodox inscriptions on stone monuments throughout Ireland and western Britain, the bulk of which are in southern Munster.[7] The largest number outside Ireland are in Pembrokeshire, Wales....The etymology of the word ogam or ogham remains unclear. One possible origin is from the Irish og-úaim 'point-seam', referring to the seam made by the point of a sharp weapon. ...

...According to the 11th-century Lebor Gabála Érenn, the 14th-century Auraicept na n-Éces, and other Medieval Irish folklore, ogham was first invented soon after the fall of the Tower of Babel, along with the Gaelic language, by the legendary Scythian [Chief], Fenius Farsa. According to the Auraicept, Fenius journeyed from Scythia together with Goídel mac Ethéoir, Íar mac Nema and a retinue of 72 scholars. They came to the plain of Shinar to study the confused

languages at Nimrod's tower (the Tower of Babel). Finding that they had already been dispersed, Fenius sent his scholars to study them, staying at the tower, coordinating the effort. After ten years, the investigations were complete, and Fenius created in Bérla tóbaide "the selected language", taking the best of each of the confused tongues, which he called Goídelc, Goidelic, after Goídel mac Ethéoir. He also created extensions of Goídelc, called Bérla Féne, after himself, Íarmberla, after Íar mac Nema, and others, and the Beithe-luis-nuin (the ogham) as a perfected writing system for his languages. The names he gave to the letters were those of his 25 best scholars.

 Aicme Be**ithe**

Beith, [B] Old Irish Beithe means "birch-tree", cognate to Middle Welsh bedw. Latin betula is considered a borrowing from the Gaulish cognate.

Luis, [L]Old Irish Luis is either related to luise "blaze" or lus "herb". The arboreal tradition has caertheand "rowan".

Fearn, [W] Old Irish Fern means "alder-tree", Primitive Irish *wernā, so that the original value of the letter was .

Sail, [S] Old Irish Sail means "willow-tree", cognate to Latin salix.

Nion, [N] Old Irish Nin means either "fork" or "loft". The arboreal tradition has uinnius "ash-tree".

Aicme hÚatha

Uath, [J] Old Irish Úath means úath "horror, fear"; the arboreal tradition has "white-thorn". The original etymology of the name, and the letter's value, are however unclear. McManus (1986) suggested a value [y]. Peter Schrijver (see McManus 1991:37) suggested that if úath "fear" is cognate with Latin pavere, a trace of PIE *p might have survived into Primitive Irish, but there is no independent evidence for this.

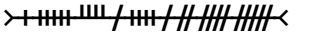
Dair, [D]Old Irish Dair means "oak" (PIE *doru-).

Tinne, [T] Old Irish Tinne from the evidence of the kennings means "bar of metal, ingot". The arboreal tradition has cuileand "holly".

Coll, [k] Old Irish Coll meant "hazel-tree", cognate with Welsh collen, correctly glossed as cainfidh "fair-wood" ("hazel") by the arboreal interpretation. Latin corulus or corylus is cognate.

Ceirt, [k^{w}] Old Irish Cert is cognate with Welsh perth "bush". It was confused with Old Irish ceirt "rag", reflected in the kennings. The Auraicept glosses aball "apple".

Aicme Muine



Muin, [M]Old Irish Muin: the kennings connect this name to three different words, muin "neck, upper part of the back", muin "wile, ruse", and muin "love, esteem". The arboreal tradition has finemhain "vine".

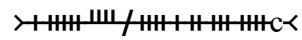
Gort, [G] Old Irish Gort means "field" (cognate to garden). The arboreal tradition has edind "ivy".

nGéadal, [g^{w}]Old Irish Gétal from the kennings has a meaning of "killing", maybe cognate to gonid "slays", from PIE gwen-. The value of the letter in Primitive Irish, then, was a voiced labiovelar, [g^{w}]. The arboreal tradition glosses cilcach, "broom" or "fern".

Straif, [st], [ts], [sw]Old Irish Straiph means "sulphur". The Primitive Irish letter value is uncertain, it may have been a sibilant different from s, which is taken by sail, maybe a reflex of /st/ or /sw/. The arboreal tradition glosses draighin "blackthorn".

Ruis, [R] Old Irish Ruis means "red" or "redness", glossed as trom "elder".

Aicme Ailme



Ailm, [A] Old Irish Ailm is of uncertain meaning, possibly "pine-tree". The Auraicept has crand giuis .i. ochtach, "fir-tree" or "pinetree".

Onn, [O] Old Irish Onn means "ash-tree", although the Auraicept glosses aiten "furze".

Úr, [U] Old Irish Úr, based on the kennings, means "earth, clay, soil". The Auraicept glosses fraech "heath".

Eadhadh[E], Old Irish Edad of unknown meaning. The Auraicept glosses crand fir no crithach "test-tree or aspen"

Iodhadh, [I] Old Irish Idad is of uncertain meaning, but is probably a form of ibhar "yew", which is the meaning given to it in the arboreal tradition.

Forfeda (rare, sounds uncertain)

Eabhadh, Old Irish Ebhadh with crithach "aspen";

Ór, "gold" the arboreal tradition has feorus no edind, "spindle tree or ivy"

Uilleann, Old Irish Uilleand "elbow"; the arboreal tradition has edleand "honeysuckle"

Pín, later Ifín, Old Irish Iphin with spinan no ispin "gooseberry or thorn".

The fifth letter is Emancholl which means 'twin of hazel'

 Peith

The manner in which Fergus is portrayed in the literature is not consistent and the depictions of Fergus in the tales which tell of his exile differ dramatically. In the poem CMM, though not in the prose introduction, he is a respected warrior who, although banished from his kingdom, is being held to evil and forced contracts by Medb. In the prose introduction to the poem he is presented in a less honourable light, as an exile who abandoned his people on account of his desire for Medb, who is still cast in the same light. In FLFmR, since the tale is incomplete, he does not figure at all; only the title of the tale suggests the ultimate outcome of the events which are introduced in the extant material. In LMU he is portrayed as a hero of Ulster who avenges the death of the exiles he was charged with protecting...

university of galway, The heroic biography of Fergus Mac Róich. A case study of the heroic-biographical pattern in Old and Middle Irish literature Author(s) Ní Mhaoileoin, Patricia

Poem on the Day of Judgement
Editor and translator: J. G. O'Keeffe
An electronic edition https://www.ucd.ie/tlh/text/jok.eriu.3.001.text.html

1. Brath, ni ba beg a brisim
in la loiscfis in domun,
ba coir, a Christ go n-gradhaib,
do sil Adhaim a oman.

Is dur in cined daena,
cruaidhi indat clocha a cridhi,
tan na taibret dia n-aire
na piana ai[d]bli ili.

Intan sgefes in talum
buidhni sil Adhaim adbail,
intan linfas aenlasair
itir nem ocus talmuin.

Intan conricfat aendail
dia ngleifidher cech caingen;
sluagh ifrinn, tuatha talman,
arbur naem, noi ngradh n-aingel.

Intan beras in brethem
bretha firena fira;
nem leis dona togaidib,
don lucht claen tormach ndighla.

Int aes umal imisel
craibhdhech co nglaine cridhi,
na dei[d]blena dereoili
beit a ngradhaib Righ nime.

Na brithemain beilderga,
na druit[h], na claein, na cainti,
na cruaidhcleirigh cosnamaigh
ni fuigbet fiadh na failti.

Na formtigh, na fingalaigh,
na cinn claena cin crabud,
na mna drutha dobanda,
fogebat bas is badhudh.

Bidh serbgoirt a n-aithrighi,
teilgfit dera tar gruaidhi
na heithigh, na heccraibdigh,
aesgach pecaidh cu mbuaine.

Bidh aithis, bidh imdergadh
do sluagh na claen atchiid,
tan atchichset na huili
pecadh cech duini diïb.

Iar mbeith fri re rofata
a teinidh bratha breoïd,
laifitir la ri[g] greine
a loc peine fa deoïd.

Bid truagh a ngair dogenat,
uch! bidh adbal a nguba
ac scarad fri naebhaingli,
ac techt fria demna duba.

Mairg anmain na faichledar
breisim lai bratha brigaig,
mesa fo secht sechtmogat
aitreb ifeirn duir diglaig.

A rofhuacht, a roloscud,
a gorta, a ita adbul,
a tuargain, a tromdigal,
a grain, a muich, a marbadh!

A ilpiasta aigthidhi,
a cned, a golmairg merda,
a muir tuilbren teinntidhi,
a gnuisi daera demna!

Mairg tainic ’sin mbethaid-se,
mairg diar corp, mairg diar n-anmain,
do neoch diana[d] irdalta
siraitreb ifirn angbaid!

Ar do baidhi, a baidhathair,
ar do cennsa, a Rí nime,
nimreilce isin searbcarcair
itáit osnadha ili.

Ar gach n-impidhi n-uasail

i nim ocus a talmain,
intan tairgeba lem-sa
dena cennsa frim anmain.

Ar do croich, ar do cesadh,
ar do righ[f]laith, a Ruire,
tair dom chobair co calma,
i crechtaib m'anma uile.

Ar cach n-impidhi n-uasail
i nim ocus a talmain,
notguidim, a Christ chridi,
rop flaith nime dom anmain.

Ar do croich, ar do cesadh,
namcoimed ar gach cloeine,
na ramloiti, a Ri nemda,
aslach demna na daine.

Ar do croich, ar do cesad,
tair dom chobair fo chetoir,
resiu tias don bith buidhi,
beir uaim uili cech n-eccoir.

Ar do trocaire n-adbu[i]l,
namcoimed in cech inbuidh,
tuc do rogradh im anmain,
co rob lomlan dot inmuin.

Corbam cruithnecht it it[h]lainn
i lo loiscthi na catha,
co rucur buaidh is coscur
tall i mbroscur in bratha. b. n.

1. Doom! Not slight will be its uproar when the world will burn; it were meet, O Christ with grades [of angels], that Adam's seed should dread it.

2. Obdurate is the human race, harder than stones are their hearts when they heed not the many vast pains.

3. When the earth will vomit forth the hosts of Adam's vast seed, when one blaze will fill both heaven and earth.

4. When the host of hell, the tribes of earth, the multitude of saints, the nine grades of angels will meet in one gathering when each question will be solved.
5. When the Judge will pronounce righteous true judgements, awarding heaven to the chosen, increase of punishment to the evil folk.

6. The humble, lowly, devout folk with purity of heart, the

despised wretches will be in the ranks of heaven's [Chief].

7. The red-mouthed brehons, the lewd, the sinful, the satirists, the contentious, arrogant clerics will find neither honour nor welcome.

8. The envious, the parricides, the wicked impious chiefs, the lewd unwomanly women will find death and extinction.

9. Bitter and harsh will be their repentance, they will shed tears over cheeks, the lying, the impious, the folk of every enduring sin.

10. It will be a shame, it will be a reproach to the host of the wicked, as you shall see, when all will behold the sin of each one of them.

11. After being for a long space of time in the scorching fire of Doom, they will be cast by the [Chief] of the Sun into a place of torture at last.

12. Sorry will be the outcry they will make, dreadful will be their wailings, as they part from holy angels, as they go with evil demons.

13. Woe to the soul which heeds not the din of the mighty Day of Doom; worse seventy-seven times to dwell in hard avenging hell.

14. Its bitter cold, its great burning, its hunger, its dreadful thirst, its crushing, its heavy revenge, its horror, its stifling smoke, its slaying.

15. Its many fearful monsters, its groaning, its wild woeful lament, its fiery rotten sea, its vile devilish faces.

16. Woe to him who hath come into this world, woe to our body, woe to our souls to each one who is destined to dwell for ever in ruthless hell.

17. Of Thy fondness, O fond Father, of Thy gentleness, O [Chief] of Heaven, cast me not into the bitter prison in which there are many groans.

18. For the sake of each noble intercession in heaven and on earth, when Thou wilt . . . with me, deal gently with my soul!

19. For the sake of Thy cross, of Thy passion, of Thy Kingship, O Prince, come valiantly to my aid in all the sufferings of my soul.

20. For the sake of each noble intercession in heaven and on earth, I pray Thee, O Christ of my heart, that the Kingdom of Heaven may be for my soul.

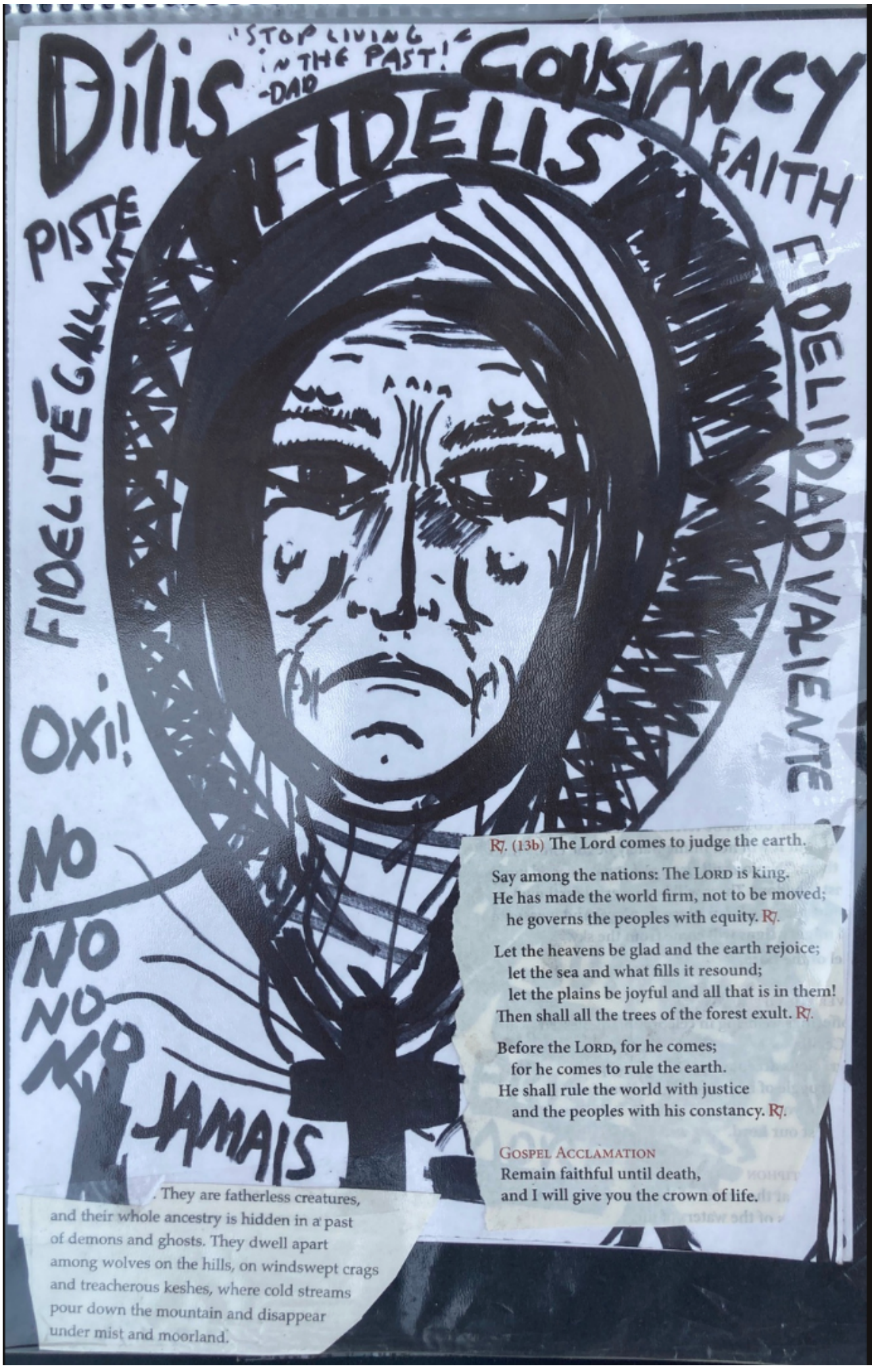
21. For the sake of Thy cross, of Thy passion, protect me against all iniquity, lest, O Heavenly [Chief], the temptations of demons or men destroy me.

22. For the sake of Thy cross, of Thy passion, come forthwith to my aid; before I go from the yellow world take from me every unrighteousness.

23. Of Thy vast mercy protect me at all times, put into my soul Thy great love, that it may be overflowing with love for Thee.

24. That I may be wheat in Thy granary on the day when the chaff is burned, that I may carry off victory and triumph yonder in the rout of Doom.

POETS AND PROPHETS. John Boyle Ó Reilly WATCHWORDS
There are two kinds of poets —the seers of equity or truth, and the seers of harmony. There is really no difference between them, except that the former see farther and deeper —to them appear the harmonies and discords of systems, "the wrong of law," the injustices, sacrifices, salvations. These poets ought to be known by another name —they should be called prophets.



℟. (13b) The Lord comes to judge the earth.

Say among the nations: The LORD is king.
He has made the world firm, not to be moved;
he governs the peoples with equity. ℟.

Let the heavens be glad and the earth rejoice;
let the sea and what fills it resound;
let the plains be joyful and all that is in them!
Then shall all the trees of the forest exult. ℟.

Before the LORD, for he comes;
for he comes to rule the earth.
He shall rule the world with justice
and the peoples with his constancy. ℟.

GOSPEL ACCLAMATION
Remain faithful until death,
and I will give you the crown of life.

. They are fatherless creatures,
and their whole ancestry is hidden in a past
of demons and ghosts. They dwell apart
among wolves on the hills, on windswept crags
and treacherous keshes, where cold streams
pour down the mountain and disappear
under mist and moorland.